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Signs of the Times

JAPAN AND CHINA RECOGNIZING THE POWER OF CHRISTIANITY

UNIQUE and remarkable actions recently taken by non-Christian Japan and China indicate their recognition of the power of Christianity and the Christian God to influence the world, in contrast to the importance of their own national religions.

There has been a serious outbreak of bitter feeling in Japan against the United States because of the proposed Alien Land Holding bill recently introduced into the California Legislature. In the midst of the expressions of hostility by many Japanese newspapers and people of the lower classes, Dr. John R. Mott, Hamilton Wright Mabie, and Dr. Peabody were given a reception in Tokyo by the former Premier, Count Shigenobu Okuma. In the course of his address, Count Okuma, who is not in any sense a Christian, remarked that diplomacy, the courts and commercial interests were alike helpless to maintain peace on earth, and good will among men. The only hope, he said, is in the power of Christianity and in the influence of Christians to maintain peace and

righteousness in the spirit of brotherly love. Fifty years ago Japan was wholly in darkness, with a price officially placed upon the head of Christians and "the Christian's God." The first Protestant missionaries entered the country when it was opened to foreigners in 1859—now there are 100,000 Protestant Christians and as many more Roman and Greek Catholics in Japan, many of them leading men and women in all walks of life.

At the same time, but quite independently, the non-Christian rulers of the great, conservative Chinese nation have made the astounding official request (April 17) that Sunday, April 27 be set aside by Christians all over the republic as a day of prayer. What a contrast to the spirit of the Boxer Rebellion of 1900.

The appeal was sent by telegraph to governors and high officials within whose jurisdiction Christian communities are found and also to leaders of the various missions. Prayer is requested for the government and the president of the republic (the latter yet to be elected), for the national assembly, for the constitution about to

be drafted, for recognition of the republic by the great powers, for the election of strong and virtuous men to office, and for the maintenance of peace. A service of prayer was held in Peking at the request of the government, and in other places representatives of the provincial authorities were instructed to attend the prayer services where publicly held.

This action of the government is a striking evidence of the extraordinary changes in the Chinese nation of over 400,000,000 non-Christians.

Dr. Arthur J. Brown, chairman of the Committee of Reference and Council of the Foreign Missions Conference of the United States and Canada, and the representatives of the Federal Council of Churches of Christ in America, sent out an urgent request to the clergymen and churches of all denominations in North America to unite with the Chinese churches in prayer.

May this be the sign of a new era of Christian sympathy and fellowship between these nations. God grant that the people of China and Japan may seek the root as well as the fruit of Christianity.

CHINA'S SELF-GOVERNMENT BEGUN

THE world's youngest republic inaugurated its congress on April 8, amid great joy and rejoicing. Five hundred representatives, out of a total of 596, and 117 senators, out of a total of 274, were present. They were all clothed in European fashion, with frock coats. The old queues and robes have disappeared. Bands played, and there was great joy and rejoicing among the people. So China has passed another mile-stone on her way toward liberty and light. The United States has also recognized the

new republic in as much as the organization of its congress is complete. So that, altho we have an exclusion act in regard to China, our treatment of her in regard to the Boxer indemnity added to this act of recognition, proves our sincere friendship. One of the most important duties of the congress is to elect a permanent president.

An indication of what may be hoped from New China is seen in the fact that 200 students in government schools in Paotingfu are studying the Bible in classes organized by a joint committee of American teachers in the schools and missionaries of the two boards represented. New China! Everywhere foreign hats on neatly brushed, queueless heads. Everywhere polite bows and tipping of these same hats for salutation. On New Year's morning (foreign New Year, January 1), one may see a whole school of boys waving their caps and shouting, 'Happy New Year!' in English. A year ago, they were making salaams like so many old gentlemen. New China! Two mission schools in Paotingfu this year are paying for all their food without the aid of any foreign money. That means increased fees and poorer food. The attendance in the girls' school has not fallen off perceptibly. The record of the boys' school is not quite as good, but the step is a long one in the direction of self-support."

JOHN R. MOTT IN SOUTH CHINA

THE "most remarkable meeting in my experience," is what Dr. John R. Mott calls his meetings in Canton on his recent journey round the world. Dr. Mott address the student body of Canton, on three successive evenings, in the Kwong Mo Toi Theater on the Bund, a building with

a seating capacity of about 4,000. On the first evening the building was packed and on the evenings following about 3,000 were present. At the services over 800 young men signed cards, pledging themselves to study the life of Christ, to pray to Him for help and by His aid to live pure and helpful lives. The Y. M. C. A. enlisted workers to follow up the efforts of Dr. Mott, and those workers received instruction from him as to following up the work, by gathering the young men into Bible classes, with the ultimate aim of leading them into the Christian church.

A ticket was issued to admit men to the meetings in Canton. This ticket was of vivid Chinese pink printed in dark blue, and in addition to Dr. Mott's picture, contained the following in Chinese: "Greatest speaker modern times; President World Student Federation; General Secretary International Y. M. C. A.; Master of Arts, America; Doctor of Laws, England; F.R.G.S., Dr. Mott. (Characters used very choice, signifying virtue and greatness.) Second day, second month, second year of the republic. Seven-thirty P. M., at theater on the eastern Bund. Dr. Mott has condescended to make an address at our request. We shall give him a hearty welcome. 'He will come in state.' Please show your tickets when you come. Disperse after the meeting. Women and children excluded. Under the auspices of the Canton Y. M. C. A."

CHANGED CONDITIONS IN JAPAN

IT is difficult to gain an idea of progress when our eyes are filled with the dust of the march. It is by viewing the situation from some advantageous viewpoint that we gain a true

idea of the direction and speed with which the army is advancing. The changes that have taken place in Japan within the last 50 years are marvelous indeed and reveal the progress made in many particulars. In commerce she has made rapid strides and has discovered her intellectual ability, as her splendid schools testify; she has become proud and ambitious on account of her military achievements; but the great discovery, namely, that Jesus Christ and His kingdom should be over all and first of all, has not yet enriched the millions in Japan. Nevertheless a most significant change has recently taken place in the attitude of the government toward Christianity. Not only Japanese statesmen but other thinking men are convinced that Japan must have a different basis for her spiritual and moral life.

During the last 18 months, as the annual report of the United Brethren reminds us, the missionary leaders of Japan have undertaken to find out the exact religious condition of the Empire. Most thorough-going investigations have been made, and the statistics are being tabulated down to the population of the little villages and country districts. The results announced are the greatest challenge that has ever been sent out from Japan, namely, *that of the 50,000,000 people in the Empire, 35,000,000 are without gospel privileges*. That means a greater population than is now found in all the States of the United States west of the Mississippi River.

The committee reports that there are living in the country districts and in over 4,000 towns, each ranging from 2,000 to 20,000 in population, fully five-sevenths of the entire population of

Japan. This town and country population has been practically untouched by Christian work as yet. They are sending out a challenge to the churches of America to send them evangelistic missionaries to place one in each district, say of 200,000 or more people.

When one considers the fact that in Japan there is practically no Sabbath, that the chief currents of social and political life are quite anti-Christian, that there has been a distinct revival of Buddhism and ancestral worship, and that five-sevenths of the entire population are at this time without gospel privileges, the magnitude of the task that is before the Christian forces appears stupendous. It is not a task too great for God to win this Empire by means of a Spirit-filled Church.

CHRISTIAN UNITY IN INDIA

THERE seems to be something in the spiritual atmosphere of India which encourages boldness of vision and breath of statement among English bishops in that country. That such boldness brings danger must be admitted; and yet it shows life of an earnest and deeply spiritual kind, which must be considered prayerfully as well as carefully. The Bishop of Madras said at the national conference in Calcutta:

"There is evident so deep and earnest a desire to see unity among the followers of Christ in India, and in giving expression to this such an unwonted warmth and courageous sympathy of tone in speaking to those outside the Anglican Communion, that we must thank God for both, even if the ultimate position of the bishop does not seem at present to give hope of practical change." He said that the first thing essential to make any

scheme of church union practicable was not "so much the recognition of membership, as the mutual recognition of one another's ministries"—in a concrete form, "what we want is for it to be made possible that any one of the ministers present here should be able to celebrate the Holy Communion in St. George's Cathedral, Madras." The fact of such an utterance having been made publicly, and in deep earnestness, by such a man is a thing for which to "thank God and take courage," hopeful of good to come, for such a brotherly attitude on the part of Anglicans is of the utmost importance for the future of the Indian church.

INDIAN STUDENTS ORGANIZE

THE first Indian National Student Conference was held at Serampore during Dr. Mott's visit to India, and brought together 194 student delegates, representing 46 Christian colleges and 26 government colleges, and about 30 leaders. It should be remembered that the organization of a national student movement in India contemplates the unification of the students of a continent rather than of a nation. At Serampore the races and native languages of the students were as varied as would have been the case in an all-Europe student conference. Towering above the highly unifying effect of British rule, a common educational system, and the common English language, was the single Christian aim and the one common Lord. The only hope of a united India and a real Indian nation lies with the Christian students. Two sessions were given to a discussion of the future of the Indian student movement. With practical unanimity the delegates voted that the movement should

be in affiliation with the Young Men's Christian Association and that its name should be the Student Christian Association of India and Ceylon. Plans were adopted for the appointment of a national student committee which should have a large undergraduate representation. The students themselves subscribed liberally to the fund for an Indian traveling secretary.

DIFFICULTIES OF BAPTISTS IN RUSSIA

THO the constitution of the Russian Empire nominally guarantees religious liberty, the Baptists in Russia, like the Doukabors and Stundists of old, are being subjected to many minor forms of persecution. For instance, from Odessa Rev. V. Pavloff reports that he has been obliged to pay a fine of \$250 for performing a marriage ceremony for two members of his own church because the police discovered that the bride had not formally declared before the magistrate her separation from the Orthodox communion. He is also under indictment for having permitted in his church paper the publication of a statement in which a Baptist attributed his conversion partially to his disgust with the character of the Orthodox clergy. If convicted on this indictment, Mr. Pavloff will be subjected to a prison sentence.

A circular recently issued by the Russian Minister of the Interior shows both the character of the Christian work that is being done, and the attitude of the authorities toward it. This official circular declares that "since the religious manifestoes of April 17, 1905, and October 17, 1906, those sects, which had not been definitely proscribed by criminal legisla-

tion, have conducted a widespread and systematic propaganda among the orthodox population of Russia. (The sects referred to are the Baptists and Adventists.) Against all law, meetings are being organized even for children and under the pretext of administering baptism by immersion according to their rite, such meetings are conducted in the open air for demonstrative purposes to draw public attention to them. This kind of propaganda, according to the reports of 'the evangelists,' is gaining ground especially among the orthodox but ignorant peasants, who naturally are not established in questions of faith, and thus acquires constantly new adherents.

"Such activity of the sectarians demonstrates their purpose to circumvent the common laws of State, which regulate the expression of the religious life of those persons who do not belong to the Orthodox church in such manner as not to endanger the interests of the State. Their endeavors are especially directed at the violation of the rules issued by the Minister of the Interior October 4, 1910, anent the prayer meetings and public places of worship of the sectarians, thereby creating for themselves a privileged position, which even those confessions, which are recognized by the State, do not possess. This must not be tolerated. . . . Every violation is to be brought to the attention of the authorities."

In the province of Livonia all the Baptist chapels are reported to have been closed and padlocked by the secret service agents of the Czar.

The general government also threatens to promulgate a rule forbidding Protestant preachers to travel

from place to place on preaching tours. If the rule is put into effect it will confine each pastor's efforts to the one town where he is registered as a resident.

OPPORTUNITIES IN PORTUGAL

THE establishment of the Republic in Portugal has not produced all the happy results, either in secular or in religious affairs, that we hoped. Religious liberty was proclaimed, but the edict which decreed the separation of Church and State was soon discovered to be very faulty, and to be tending to the suppression of all organized religious worship in Portugal, if its provisions were rigidly enforced. Edifices used for religious purposes were made inalienable and subject to expropriation by the State. Every preacher or speaker engaged in religious work had to be licensed and registered by the State, and no religious services could be held after sunset. All bequests of a religious nature were declared illegal, and secular boards were to administer the financial affairs of every religious organization, and to hand over at least a third of the income to public charities.

The report of the Presbyterian Mission to the Portuguese in Lisbon, recently published, shows that the more drastic and objectionable provisions of this edict, which were declared justifiable by prevailing abuses in the Roman Catholic Church, have not been enforced against the Protestant congregations of Portuguese, foreign powers being exempted entirely. The Presbyterian Portuguese were forced to cease meeting in the Scotch Church, but this became a great blessing, because they secured a new hall in the principal street of Lisbon, and thus became able to do a more efficient

work among the people. On the other hand, the rule that a secular board must administer the revenues and distribute at least one-third of them to public charities, has not been enforced with these Protestants, who proceeded to set apart the prescribed portion of their income for their own poor.

In a general way, Protestantism has made great progress in Portugal during 1912. The officials, as well as the common people, have at last learned to distinguish between Protestants and Roman Catholics. Therefore, the officials have interfered very little with Protestant work, and the common people have received the messages more sympathetically than formerly. A mission hall has recently been secured in Braga, where previously none could be found who would let a hall for a heretical service, for fear of excommunication. The new hall was opened on July 24, 1912, and more than 100 hearers were present at the meetings of each day during the first week.

In the Provinces of Minho, Trás-os-Montes, and Beira Alta, large crowds attended the meetings of the Protestant evangelists, which were held in the largest theater in each town visited. The frank statements of Gospel truth were well received, sometimes even with much enthusiasm, and some of the local authorities asked that the lectures be repeated in all the districts around their towns. In two or three places the owner of the theater refused to accept the rent for the building, after the meeting had been held. Many Bibles, New Testaments, and Gospels, were sold at the doors of the theaters, while large numbers of tracts and leaflets were freely distributed and gladly received.



A MOSQUE AND MARKET PLACE IN MOROCCO

THE NEW REGIME IN MOROCCO

BY ROBERT KERR, M.D., REBAS, MOROCCO



AL-MOGHREB AL-AKSA:—The land of the setting sun, which for the past quarter of a century has been a bone of contention among the leading European Powers, has now been definitely brought under control. Great Britain, by the Anglo-French Agreement of April 8, 1904, renounced all her rights in Morocco, in return for France waiving all claims in Egypt. There has, however, been some friction owing to the claims of Germany and Spain. These have all now been settled satisfactorily as follows:

A strip in the north and extreme south is assigned to Spain, while the large and fertile central portion of Morocco is given to France. This seems a most incongruous arrangement, which is almost certain to become a source of continual annoyance to both France and Spain because of

the continual migration of natives from one territory into the other.

Tangier in the north and the seat of the diplomatic body is to become an international city, which later may be assigned to Great Britain.

With the exception of conflicts with the turbulent Riff tribe, Spain has had little friction with the natives; but before she conquers those brave and fanatical mountaineers who for generations have practically owed allegiance to no Sultan, it will cost her millions of dollars and the lives of thousands of soldiers.

It seems that Spain has now no direct negotiations with the Sultan of Morocco; but in the central provinces where the authority is in the hands of the French, it is altogether different.

Change of French Policy

Altho the French may have no desire to retain a Sultan in Morocco,

yet they have found it absolutely necessary to adopt a change of policy both toward his sherifian majesty and toward the natives.

On the arrival of the late Sultan Maulai Hafid at Rabat, everything wounded the feelings of his majesty and of the natives alike. Large French flags were flying full mast, small miniature Moorish flags underneath. This was most humiliating, for the Moors knew that it was done to teach them that they were now

foot and unable to do anything of his own free will, for he must, without questioning, carry out the instructions of the French. He is not even permitted to receive any European visitor without first having obtained permission from the French resident, and then only in the presence of a French officer.

Many feel that it would have been much wiser if the French had confided the restoring of the order to the Moorish government, and had



FRENCH ARMY MANEUVERING IN MOROCCO

subordinate to the French republic.

When Maulai Yusef arrived here, the former policy was changed; the French flags were withdrawn altogether, except at the military camps, and the Moorish flags were hoisted. Then the French reverted to the time-honored customs of the Moors, advised the Sultan to make a pilgrimage to the shrines and to attend the mosque on Friday in state, so as to allay the excitement which had been aroused by the earlier policy. Nevertheless, the present Sultan is only a nominal ruler, being bound hand and

held them responsible, while they (the French) stood behind the scene as the British have done in Egypt. Under the present policy, and with the small number of troops at their disposal, it will take many years before they can subdue tribes in the interior.

What strikes an Englishman is the enormous number of officials, both French and natives which are employed in the administration of the districts. The number would be amply sufficient altho there was a hundred-fold more work to be done.

Now under the French rule every thing has been changed just as in Madagascar. Some of these changes are beneficial while others are not, and many are such as to cause the profoundest sorrow.

Retrograde Changes

Among retrograde changes, which have been introduced, are the drinking saloon; the gambling den, and houses of ill fame. These are now the order of the day, and appear to

dark. In addition to all these evils we have colonial immorality, where the officers and young colonists walk about unblushingly, arm in arm with their gaily-drest paramours.

Tax Gathering

In the past the Moorish Sultans have been looked upon as adept tax gatherers, but it must be admitted the French have put them in the shade. Besides the urban and gate tax, every article of produce is retaxed ten to



JEWES OF MOROCCO IN THE RUINS OF THEIR HOUSES

be the only places of business which flourish. The country swarms with hundreds of undesirables: such as ex-convicts, burglars, white slave traders, and a low class of foreigners, the limits of whose respective countries are too narrow for their questionable enterprises. They all thrive in Morocco. It is earnestly hoped that the French will introduce the lash to control the undesirables, otherwise it will be unsafe for any one to venture out into the streets after

twenty per cent. before it can be sold in the market. The boatmen who ply their small craft on the river between Rabat and Sallee must pay half a franc each day as a government tax before they are permitted to work. This amounts to some \$36 a year. In addition to this each boatman has to pay about two and one-half francs daily for the hire of the boats. This amounts to at least \$180, so that the total rental and tax is something like \$200 a year.

The price of land and the rent of houses have risen so as to rival London and Paris. The rent question is one of these problems which must be solved, otherwise many of the merchants will become bankrupt and the poor will be reduced to abject poverty. At present the prices of grain and food-stuffs are treble what they are in Europe. In the south of Mogador many of the natives, especially the Jews, at present are starving.

Emancipating the Slaves

Where the standard of morality is not very high, the wholesale freeing of the slaves, especially the female slaves, has been a most injudicious step. Institutions should first have been formed, as in Egypt, with a board of supervision for the welfare of the slaves themselves, and also for the safeguarding of the public morals.

From personal knowledge I regret to say that a large proportion of the freed female slaves have not turned out well. When once away from all restraint they have invariably gone to the bad. This should have been guarded against.

Effects of the New Regime on Mission Work

Eventually we hope that greater facilities will be given to missionary work, but my opinion is that for many years the difficulties will be infinitely greater even than they have been in the past. This is not due to active opposition on the part of the Moslems, but comes from callous indifference, and from disgust caused by the immoral lives of foreigners (called Christians) who have

come to take up their abode in the country. With all their bigotry and fanaticism the Moslems had come to love and admire the self-denying missionaries. The medical work all over Morocco has opened many doors and many hearts which would otherwise have been closed. The Moslems felt rebuked by the upright lives of those who had come to do them good. The early merchants were men of principle and integrity, and were an influence for good, but now with the large influx of questionable immigrants, the Moslems spit on the ground, and say: "God preserve us from being Christians."

Often the Moors ask, "Do those drinking saloons, gambling dens, and houses of ill fame represent the Christianity of Europe?"

"No," I reply. "It does not."

"Well, Doctor," they remark, "don't you think that it would be much better for you to turn your attention to the Christians, and when once you have raised them to the level of the respectable Moslem community, then come back to us."

False Christianity, as it has come to Morocco, causes one to reflect and thank God that we have been born in a land of gospel light and liberty. If the gospel has done so much for our beloved land it can do the same for Morocco.

There is much anxiety regarding the future of Protestant missions in Morocco. It is painful to learn that the British government safeguarded the French Catholic missions in Egypt by the Anglo-French agreement, but altogether ignored the British Protestant missions in Morocco. Spain has also safeguarded the Catholic missions by treaty rights.

The Ground for Hope

A dispatch which I have received from the foreign office, dated January 20, 1913, states that Sir Edward Grey has been in communication with the French government in regard to the future position of British missionaries in Morocco.

"The French government has given formal assurance that British missions in Morocco will continue to enjoy the same liberty as heretofore in respect of worship and charitable work. As regard educational work, the French government, while consenting to the maintenance of existing schools, are not able to give any undertaking in regard to the opening of new educational establishments."

Will the missionaries be free from restraint in their endeavors to lead the Moslems to embrace the Christian faith, and will the converts to Christianity be permitted quietly to teach and practise their new-found faith without molestation? Whether the missionaries will enjoy these privileges remains to be seen.

General Lyautey has shown much sympathy toward the Protestant missions, and it is to be hoped that the French government will place no obstacle in the way of the missionaries whose one object is the moral and spiritual welfare of the natives, and

on whose influence the French may count for good, toward the prosperity of Morocco, in their restoring and maintaining order.

The whole situation calls for



THE MOST REVERED PORTRAIT OF MOHAMMED

earnest prayer on the part of the Church in behalf of those, who for the past quarter of a century, have been loyally keeping the banner of the Cross unfurled.

"Nec tamen Consumebatur."

"A revival of prayer at home will sweep away the remaining barriers among the heathen, and in the hearts of your missionaries, and then days of great ingatherings shall come. Pray that your missionaries may be holy."

—REV. S. M. ZWEMER, D.D., of Cairo.



VIEW OF PHILIPPOLIS, A TYPICAL BULGARIAN CITY

BULGARIA—THE YOUNGEST KINGDOM

BY REV. M. N. POPOFF, SAMAKOV, BULGARIA



THE Balkan peninsula, which has always held an important place in the world's history, on the 18th of October, 1912, became the seat

their lives in this region. The great apostle Paul likewise traveled and labored here; and over this bridge-way also Christianity crossed from Asia to Europe and to the western world.

of one of the most terrible wars ever fought in Europe. That peninsula was once the bridge over which ancient civilization passed to Europe and is now the bridge over which western civilization is slowly finding its way to the Orient. Mighty armies have swept over it and it has been the theater of great battles. Philip of Macedon and Alexander the Great lived here. Darius, Xerxes, one of the Pharaohs, Cæsar, Constantine the Great, and others have visited it with their hosts. Such historic personalities as Trajan, Julian, Theodosius, Alaric, Attila, Justinian the Great and others have passed at least a part of

Nestling down in the Balkans and along the Danube is Bulgaria, the youngest of the allies engaged in the recent Balkan war and the youngest kingdom in the world.

One after another, by long continued struggles, the Balkan states snatched themselves from the despotic Turkish empire and secured their freedom. Serbia was granted autonomy in 1820, in 1878 gained its complete independence with an increase of its territory, and in 1882 was proclaimed a kingdom. In 1832 Greece became an independent kingdom and in 1881 acquired Thessaly. Bosnia and Herzegovina were taken in 1878 under the

patronage of Austria-Hungary and in 1908 were completely annexed by the dual empire. The little kingdom of Montenegro is the only Balkan territory which has never been subjugated by the Turks.

Of all the Balkan nations the Bulgarians have been the longest under Turkish rule (over 500 years). After the Russo-Turkish war in 1878, the

unfortunately left under the full sway of the Turk. The same treaty provided that Macedonia and the other possessions of Turkey in Europe should be benefited by certain reforms which the Turks never even attempted to introduce. Had she done that, Turkey would have saved herself and the European Powers from many troubles and would have insured the continu-



FERDINAND, THE CZAR OF BULGARIA

Beloved by his friends, feared by his enemies.



CZARITZA ELEONORA

The beloved queen of Bulgaria

Berlin treaty cut up Bulgaria into several parts, creating the northern states into a tributary principality under the suzerainty of the Sultan. This was to be called Bulgaria, tho it was but a fraction of Bulgaria proper. To the southern district, named Eastern Rumelia, was granted autonomy. In 1886 Eastern Rumelia was absorbed by the principality of Bulgaria after a bloodless revolution in Philippopolis. Eastern Thrace and Macedonia were

ance of her existence in Europe. Russia helped the other Balkan states in securing their independence and for Bulgaria she was planning the same. By the treaty of San Stephano at the close of the Russo-Turkish war, Russia wished to create a Big Bulgaria, but her plan was paralyzed for a time being, but it was never forgotten by the Bulgarians. That is the reason why King Ferdinand in his proclamation of war called upon the nation to

complete what Czar Alexander, the Liberator, had left unfinished. In 1908 the tributary principality, which had already been enlarged by eastern Rumelia, declared itself a kingdom, and Prince Ferdinand became the Czar of all the Bulgarians. Hence Bulgaria may rightly be called the youngest kingdom in the world, and that kingdom has played the most important part in the Balkan war.

The Cause of the Balkan War

Some years ago a professor of ancient Greek in Aberdeen, Scotland, argued that the only solution of the eastern question was to unite all the Balkan states in one and leave them under Greece. "All my reading of Greek history," said he, "convinces me that the Greeks can most successfully rule the Balkan peninsula."

I replied that the rapid progress of the Bulgarians proves them to be the nation which will play the most important part in the Balkan peninsula. The present war has, perhaps, convinced the Scotch professor of the correctness of the view which he refused to believe to be other than prejudice.

The Bulgarians belong to the south-eastern branch of the Slavs, who as early as 600 B. C. had settled in the region to the south of the Danube. The name is derived from a wild tribe which inhabited the Russian steppes through which the river Volga flows. Part of these people, called Bulgarians from Volga (Bolger), under the leadership of their powerful chief Asparuch, invaded and overran the Balkan peninsula, subdued the Slavs, ruled over them a long time and finally became absorbed by the Slavs. The invaders gave their name to the conquered so that in name the Slavs were Bulgarianized and in reality the Bul-

garians were Slavanized. The Bulgarians adopted much of the Slavic language and now both language and people belong to the great Slav family.

This took place in the early part of the seventh century when the Bulgarians were barbarian heathen. They founded a kingdom of their own on the peninsula, which grew in strength until Czar Krum defeated the Greek emperor, advanced to the walls of Constantinople in 813 A. D. and humiliated the Byzantines by exacting from them a tribute. Czar Ferdinand is now repeating that part of the national history with the present owners of Constantinople. Having thus come into close proximity with Byzantine Christianity, the Bulgarians, in 864, under the reign of Czar Boris, were converted to Christianity. Czar Boris himself was first baptized and then ordered all his subjects to accept his new religion. This is known in Bulgarian history as the period of baptism. Ever since that time the Bulgarians have remained faithful to the Greek "Orthodox" communion, now the state church of Bulgaria with a national organization of its own. Much is due to that church and to the form of Christianity it represents, for the preservation of the Bulgarians as a nation, tho a considerable number of them under the force of the Yatagan have accepted Mohammedanism and have remained fanatical Mohammedans even under Bulgarian rule.

The brothers Cyril and Methodius, who introduced Christianity, gave Bulgaria their alphabet and a beginning of national literature. They translated portions of the Scriptures into the Slavic language, which with some slight changes, still remains the sacred language for worship of the Bulga-

rians, the Servians and the Russians. With a liberality beyond their age they preached the gospel not only to their own people, but also to the Moravians, the Russians and other Slavic people. This was the golden age in our national history. At that time the Bulgarian kingdom reached its widest limits, extending from the Black Sea to the Adriatic and from the Danube to the Ægean. This was under Czar Simeon, the son of Czar Baris, who in the year 923 appeared

tion were in the Mohammedan way persuaded to accept Islam and their descendants remain to the present day Pomaks, or Moslem Bulgarians. Once in five years the best Christian youth were taken to serve in the corps of the Janissaries in Constantinople. Such of them as refused to accept Mohammedanism were put to death.

The Christians in Bulgaria were not allowed to build new churches and their best churches, already exist-



MONUMENT TO ALEXANDER II. AND PARLIAMENT BUILDINGS, SOFIA

for the second time before the walls of Constantinople and by a treaty assumed the title of emperor. He claimed to stand on an equality with his imperial majesty, the Byzantine emperor of Constantinople.

Within three or four miles from Samokov is supposed to be the grave of the last Bulgarian king, John Shishman, who styles himself (in a golden bull address to Rilo monastery), "Faithful Czar and Autocrat of all the Bulgarians and Greeks." King Shishman surrendered himself and his capital to the Turks in 1390. Then began the gloomiest period of Bulgarian annals. In the first place, a large number of the conquered na-

ing, were turned into mosques. The Bulgarians were treated as the rajahs upon whom were imposed exorbitant taxes, and they were forced to labor or to accept the alternative of torture and imprisonment. The rajah never enjoyed the safety of his life or property. Brigandage flourished. Courts there were, but there was no justice. It was on account of such conditions and in order to avoid maltreatment that some accepted Mohammedanism. The Bulgarians are law-abiding and a peace-loving people and, had there been a little more tolerable government, they would never have risen against Turkish rule. Had the Turks governed more justly

and been more progressive, they might still be the masters of one of the most beautiful parts of Europe, for the Balkan peninsula has all the natural elements for prosperity and a happy life for its inhabitants.

The long-continued misgovernment ended in wholesale massacres in 1876, when over 50,000 Bulgarian men, women and children were butchered, villages were burned and women outraged. It is because of doings like these that the Turks have deservedly been called "red" and "unspeakable" Turks. The pretext for the terrible massacres of 1876 was a local insurrection which might have easily been suppressed. Then William E. Gladstone raised his voice in defense of the oppressed and Alexander II, the Czar liberator, was allowed to declare the war of 1877 on Turkey.

Once liberated from the unbearable yoke, the Bulgarians gave themselves to an all-round development. A system of free education was organized, for which the state expends annually 25,000,000 francs. Many young men had been trained in Robert College at Constantinople, who took leading positions in all departments of the government and encouraged others to seek after higher education. A flourishing university was soon founded in Sofia, which has now nearly 2,000 students. Every town of any size has a gymnasium or a progymnasium and there is scarcely a village without a free primary school upon which attendance is compulsory. As a consequence illiteracy has almost disappeared. Nearly every man in the army can read and write and many a common soldier is a university man, speaking French, German and English.

In distributing Scriptures and tracts to the soldiers in Samokow, while they were starting for the front, out of 15,000 men, very few rejected copies on account of inability to read.

The other day a grand concert was given in our mission-school for the benefit of the families of those killed in the latest battle fought at Gallipoli. One hundred participated in the concert, mostly soldiers from the new recruits of the local regiment. The concert would have furnished a keen enjoyment to any musical audience. The Bulgarians are a musical people and in that line they have made a wonderful progress. I can remember when 20 years ago there was scarcely a piano in Sofia, while now not only in Sofia but in every provincial town the piano is to be found in the drawing-room of all the more cultured homes.

Commerce and industries have also greatly developed within the 35 years of freedom, in spite of the political uncertainty and the war cloud which has always overshadowed Bulgaria with a threatening outburst. While the 4,500,000 Bulgarians of free Bulgaria were enjoying liberty and prosperity across the Turkish border over 2,000,000 of their own kin continued under the oppressive misrule of the Turk in Macedonia and in Adrianople district. The Young Turks, with their sham constitution, made the condition of the Christians worse. A new system for annihilating the most intelligent Christians was inaugurated. New massacres were committed, such as those at Shtip and Kochanè. Refugees from Macedonia were pouring into Bulgaria and made the burden of the govern-

ment so much the heavier. European diplomacy, which had promised autonomy, not only did not insist on a fulfilment of the pledge, but was deaf to the cries of the oppressed. But the free Bulgarians were not deaf to these cries. The government knew that sooner or later a Balkan war must solve the eastern question.

However great the differences of the various political parties, they all agreed upon the one thing—that the preparation for war with Turkey should not be discontinued. Every year the heaviest part of the budget was for the war ministry. A finely trained and well-equipped army of 500,000 was ready at the first call to start for the frontier. Czar Ferdinand in his foresight and wisdom had been arranging things with the other Balkan rulers to do away with the long existing jealousies and enmity between them. Very skilfully the seemingly impossible program was secretly carried out, so that Europe and the whole world was surprised when every one of the Balkan states ordered a general mobilization of their armies in September, 1912.

Meanwhile an identical note was given to Turkey by the Balkan allies, demanding autonomy for Macedonia. Turkey did not even reply to that note, but instead, withdrew her ambassadors from the Balkan capitals and in two points her army crossed the borders of Serbia and Bulgaria. This act was an unofficial declaration of war. Almost simultaneously all four of the allies reciprocated the compliment to Turkey by officially declaring the war on the 18th of October, 1912.

Never has Bulgaria seen such military enthusiasm as then. Decorated with flowers and with jubilant military

songs, the soldiers started for the frontier, not as to war, but as if going to a wedding. Within less than 25 days the victorious army of the allies swept over the Turkish possessions in Europe and drove the Turks into the narrow corner of the peninsula west of Constantinople. What European diplomacy could not or did not wish to



BULGARIAN MAN AND WOMAN

accomplish the allied armies accomplished.

The Christians of the Balkan peninsula are all free. Nearly two months were lost in peace negotiations in London and when the wise Turkish statesman, Kaimil Pasha, was about to accept the peace terms of the allies, the Young Turks took the reigns of government by killing the Turkish generalissimus, Nazim Pasha, overthrowing the ministry of Kaimil Pasha.

Now, as a result of the resumption of hostilities and the capture of Adrianople the Turks are almost driven out of Europe and the question may

properly be asked, what do they leave behind them? What improvements have they made in the country during these 500 years of domination? Absolutely none.

The Bulgarians within 35 years made wonderful progress in education, industry, commerce, etc., as one will see at once on entering Bulgaria. The manner of living indicates that the national wealth is rapidly increasing. The Turks, on the other hand, leave behind them scarcely a single sign of modern civilization. They have established no schools, have built no factories, have constructed no roads. The great majority of their former subjects are left in distressing poverty and the country is more desolate than they found it 500 years ago. This is unquestionably due to their utter inability to govern for the benefit of the people. If they had been better rulers they might still be the masters of the entire Balkan peninsula.

The Bulgarians are Christians of the Greek "Orthodox" confession. The national church has been the means of holding intact the nation, but with its formalism and superstitions it has not exercised a spiritually elevating influence over the people. The adherents take pride in the fact that they are Christians, but the Church has put no stress whatever on Christian living as a requirement of Christ membership. The services are conducted in the Slavic language and but little of it, if any, is understood by the ordinary worshiper. Various superstitions and ceremonials have been substituted for the preaching of the gospel.

The priests are, as a rule, common men taken from the plow and often do not themselves understand what

they perfunctorily chant. Immorality and drunkenness are not uncommon among them. I have met drunken priests. In consequence of the looseness of their morals a common saying is: "Do what the priest says, but not what he does."

It is a sad fact that while Bulgaria has, in the past 35 years, made unparalleled progress in all other lines, the Church has scarcely moved a step forward. It was dead and it remains dead. A fine building on one of the heights overlooking Sofia, the capital, is the theological seminary, but it graduates few priests. It has many students, but they turn to other callings rather than to the priesthood. The Holy Synod is modernized by moving into a palatial new residence, but the same inactivity is displayed as ever. Bishops and priests have been bitterly and publically criticized with a view of stirring some life in them, but so far there are no signs of improvement.

An encouraging movement for preaching the gospel was originated a few years ago in Sofia by a few laymen. At first the movement met with strong opposition from the synod, but could not be suppress and has now spread in a number of other cities. In spite of the opposition from high places a considerable number of priests are now affiliated with this movement. Its originator was a simple school teacher, who for ten years was a member of the Protestant Church, but returned to the Greek Church with the sole purpose of working in it from the inside.

A dead superstitious church can never satisfy a wide-awake, intelligent mind. Hence the growing generation keeps aloof from the Church or

they drift into unbelief. Religious scepticism is very prevalent. The war has awakened the consciences of many on the battlefield while those at home generally attribute the success of our army to God's help. It is a common saying: "God has done it; without His aid we could not gain those victories." Even our war minister attributed the glorious victories of our army to God's help. There has been more praying in Bulgaria during the war than ever before. It is to be hoped that this general spiritual awakening, which has resulted from the war, will go on and that Bulgaria will enter with as great enthusiasm into the war with the powers of evil as she has shown in the war with the Turks.

The Bulgarians are not naturally irreligious. While in the early part of Bulgarian Protestantism some persecutions were experienced, the people on the whole are tolerant and enjoy full religious liberty. We can build churches and schools, hold religious conferences, even at some places open-air services, and carry on our various departments of Christian activity unmolested. In no other of the Balkan states is there such full religious liberty.

It is now 55 years since mission work was begun in Bulgaria by the American Board and the Methodist Episcopal Church. There are also some Baptists. Three years ago there was held in Sofia a general conference of all three denominations. A partial union between the three churches was accomplished.

Mission work is carried on mainly in three lines: Evangelistic, educational and literary.

The *evangelistic work* consists in

preaching the gospel and organizing churches and out-stations. There are 5,654 Protestant members of



PROTESTANT CHURCH IN SOFIA

Mr. Popoff was pastor of this church for 19 years. The building was erected by money contributed in America

churches and adherents. While the number is very small, their influence is felt throughout the country and the 35 places where regular Protestant worship is conducted are visited regularly by as many more who are not allied with us. The above numbers do not include the Protestants and churches of the newly-liberated territory by which Bulgaria is now enlarged. There are three self-supporting churches, but others are aiming at that goal. The support of pastors is a difficult problem. The churches are small and the congregations are not of the richest class of people. The missionaries excuse themselves with "we have no money." On this account the number of native workers

has not been increasing, but rather decreasing. There has not been as aggressive work done in this department as might have been done. I am tempted to say that a real missionary work is not being done. In that line the need of some real evangelistic missionaries as well as native preachers, who would devote their time to touring work, is most urgent. Especially after this war, the additional territory will demand more native workers.

The *educational work* is carried on mainly in four schools, one of which is for boys and three for girls. The influence of these schools has been excellent, tho in point of scholarship they have not kept up with the rapidly developing national schools. They are much appreciated by parents for the moral and religious training they give, which is entirely lacking in the national schools.

The boys' school in Samokow should be endowed and thus enabled to secure a body of teachers who will answer the requirements of the law and will, so to say, force upon the government the recognition of the school. The fact of their not enjoying government recognition is a great drawback to the mission-schools. But in spite of this drawback they have given the country many useful men and women.

After the liberation from the Turks there began a true awakening in literature. We have Ivan Vazoff, K. Velichkoff, Stoyan Mihailovski, P. Slaveikoff and many other good poets and writers who have given us, along with original works, the gems of foreign literature. The chief works of Shakespeare, Milton, Dante and others are all translated. But in the

domain of religion very little has been done outside of Protestantism, so much so that any book that would appear on religious subjects or speaking of God is attributed thoughtlessly to Protestants. I must say that even our Protestantism has not shown itself very aggressive in this line. Nevertheless, much of the spiritual awakening throughout the country is due largely to Protestant literature, such as it is. The Mission, with the aid of the British and Foreign Bible Society, gave us the Bible in the vernacular. Thousands of Scriptures have been circulated. The only commentary on the Bible in Bulgarian covering in four volumes only some of the New Testament books is another important contribution to Bulgarian religious literature. "A Bible Dictionary, Evidences of Christianity, and several other works are the more important religious books. Hundreds of various tracts have been printed by the Mission and by the Bulgarian Evangelical Society, of which hundreds of thousands have been scattered and have penetrated into the most out-of-the-way places.

A nation is not born in a day. It would take years yet for Bulgaria to become what it ought to be. But unquestionably the efforts exerted both by faithful native workers and by foreign missionaries have contributed much to put Bulgaria in the right track; and having now entirely shaken off the Turkish yoke and accomplished the union of all its people, it is hoped she will continue to advance in spiritual as well as in temporal things until she shall become a Kingdom of Christ and enjoy the liberty which the gospel gives as well as she enjoys her political liberty.

"PEACE, AS THE WORLD GIVETH"

BY REV. GEORGE F. HERRICK, D. D.



THE Balkan war is at last ended. Terms of peace are settled. Has justice held the scales? Success has been purchased at an appalling sacrifice of human life. That in the world's affairs might makes right is again writ large in the records of human history.

Americans have very generally sympathized with the little Balkan states in their war with Turkey. "The spirit of the Balkans" has been loudly applauded, even in the face of the wanton brutalities of which they have been guilty, and of the sense of justice prevailing in Europe, opposed to their insistence on their own conditions of peace.

The Balkan states are thought of as forces, young and enterprising, newly springing into life in south-eastern Europe in opposition to the old unprogressive Turks. But in fact, the Balkan peoples, including the Albanians, are much older than the Turks. Every one of them existed as a race and as a state, holding a well-defined place in human history, before the first line of Ottoman history could be written.

The Balkan states are applauded as champions of liberty and progress, over against the stagnation of Turkey. But four years before the four states engaged in war with Turkey, a band of Ottoman patriots, with the two mottoes of "Union and Progress," and "Liberty, Justice, Equality, Fraternity," began their heroic struggle for the rebirth of their fatherland. Their effort to establish constitutional government was applauded by all Christendom.

Christians in Turkey have enjoyed

the privilege of worship according to the rites of their churches. In Greece the circulation of the Bible in the language of the people is forbidden. In Servia intolerance of any form of missionary work is more rigid than in Greece.

The Balkan war has been regarded as a rising of oppressed peoples against their oppressor. Administration of government in the Ottoman empire has been autocratic and oppressive, never more so than during the long reign of Abdul Hamid II, but it has not been the Christian subjects of the empire alone who have suffered. Always excepting the two outbursts of ferocity and fanaticism during that reign, the Turks were as badly crushed under the heel of the oppressor as the Christians were; and note that it was the Moslem Turks themselves who could bear the tyranny no longer, and who deposed and banished their ruler and proclaimed the dawn of a new and brighter day.

The Balkan peoples were already independent of Ottoman rule before they let loose the dogs of war. Does there not seem to be scant logic in their drenching those historic lands with human blood in executing upon the present Ottoman generation vengeance for what their forefathers suffered from the ancestors of Turks now living?

It is a well-known fact that in the years just before the war the atrocities committed in Macedonia were perpetrated by Bulgarians upon Greeks and by Greeks upon Bulgarians more than by Turks upon either race. But the Turkish administration had to bear the blame. That admin-

istration was weak, often unwise and sometimes wicked. But a photograph of the situation in Macedonia in recent years, if it could have been taken, would not have shown all white on the Christian side and black on the Moslem side, and the red, the blood stains, were occasioned largely by the racial and religious quarrels, internecine strife, between the two chief Christian races there. Even alliance in the war has not made these people love each other any too well, as the following extract from the Constantinople Turkish paper—*The Tanine*—shows. (*The Neologos* is the leading Constantinople Greek daily newspaper):

"The *Neologos* gives a vivid picture of the harsh treatment of Greeks by Bulgarians in the province of Adrianople. Observe that certain mischief-making Greeks, expelled from Constantinople, who took refuge in Athens, have charged these atrocities against the Ottoman army, and it is a Greek newspaper that brands these charges as lies. Yet certain foreign newspapers that enjoy thrusting us into the mire have gleefully hastened to publish these lies as facts. It is the *Neologos* which has felt bound to declare that the cruelties the Greek villagers have suffered were committed not by Turkish, but by Bulgarian soldiers. If after proclaiming a crusade against the Turks, the Christian Bulgars so treat their Christian allies what will they not do to the large Mussulman population remaining on the lands they have overrun and control?"

Sympathy with the Balkan states in the recent war has been accentuated because of the serious failures of the "Young Turks" to act wisely

and justly in their efforts to unify the several races into one Ottoman nation. European sympathy with Turkey was very shallow. Patience was a gourd that sprang up at night and withered in the morning. The real Turkish patriots were few and were inexperienced; their opponents were many and implacable.

Unhappily, none of the "Young Turks" was educated in an American school. Most of them were for years exiles in Europe. They merited both sympathy and patience from the people of the West in their stupendous and baffling task. How Italy manifested her sympathy has passed into history!

The Balkan states claimed philanthropic and even religious motives for engaging in a life and death struggle with Turkey. *In fact*, their dominant reason for fighting was their determination to be their own masters in southeastern Europe, to break the leading strings of the Great Powers, to increase their national importance, to enlarge their territory, "to drive the Turk out of Europe." These were the motives that made possible a temporary coalition between peoples that for the strongest reasons of race and divergent national ambition can not permanently unite. The rifts are opening already.

On this cry, "drive the Turk out of Europe," the editor of the *Tanine* makes the following rather cogent remarks:

"They say: 'The Ottomans must go back into Asia, must be an Asiatic people. Rumelia is no place for Ottoman progress and permanency. Let them go back to Asia and prosper there, and when rid of them,

Rumelia will find the obstacle to her progress removed.' It is surprising and lamentable that this idea, which is gaining currency in Europe, is beginning to be entertained by some enlightened men of our own people. Where did European peoples originally come from? Why, from Asia. Shall they also be sent back? What reason is there to believe a people unfit to exist west of these straits will be all right east of them? Do soil and climate fix the habitation of races of men? Does philanthropy dictate the recommendation given us?"

We may, if we will, congratulate the allies on their success in the open field. But what a splendid record the Turks have made in the defense of their fortresses. And, perhaps, we might find words of praise for them in the way they accept their crushing defeat. Alas! that the blind ambition of a few young men who posed as patriots, made the bloody battles of the renewed war necessary. Alas! that this same ambition lost to Turkey in the hour of dire need, but when peace could have been made on better conditions, the services of two of the best men Turkey ever possessed, Kamil and Nazim. Whose sympathies do not warm to such men as they ever proved themselves to be?

Undoubtedly the sympathy of Christendom with the Balkan states has been, in fact, more than has been confessed, because we rejoice when Moslem meets defeat before Christian. But is this right, irrespective of the questions of equity involved in the conflict?

Read this extract from the *Ikdam* of Constantinople, the leading Turkish daily newspaper of that city:

"How unfair is the sentiment of European states and peoples toward

Islam and Moslems! The feelings of those who cherish, even in moderate measure, sentiments of justice, have been outraged by the atrocities perpetrated recently upon Moslems in Rumelia and Albania by the Balkan governments, yet these acts have made no impression upon the Great Powers of Europe. In fact, those Powers have never had kindly feelings toward devotees of Islam. Christians and Moslems have come into conflict for centuries. They have never been able to understand and respect each other."

We now face conditions which will pass into history more to the discredit of Christian than of Moslem peoples. Europe solemnly warned the parties to the conflict last October that the *status quo* of territorial possession should not be changed as the result of the war. In November, one month later, they tore up the treaties that established that status. They made, in 1897, a similar declaration, and when Greece was humbled in defeat by Turkish arms and the Turks could easily have entered Athens, the Powers punctually fulfilled their engagement. Now they champion the allies against Turkey. The allies show how well they have studied and mastered the policy of Bismark in their treatment of an enemy conquered.

Leading Turkish papers which have been coming to me show how bitterly the course pursued by Europe is resented at Constantinople, and they cause us to blush over the fact that Moslems are actually giving Christendom a lesson in fidelity to treaty obligations, and even that amid the humiliation and distress of the present hour they are trying unitedly to face their future without misgiving, rather with hope and with the determination to

profit from their bitter experiences, to make needed reforms, not on paper, but *in fact*, and to be worthy of the respect of the other nations of the world.

See a communication from Ahmed Jevdet Bey, proprietor of the Turkish *Ikdam*, who is now in Vienna, and published as leader in that paper:

A Question and Its Answer

"The people of Europe are continually asking an important question, demanding definite information relative to our country and people, viz.: Is there in Turkey and its peoples unity of thought and action? and if such unity exists, will it last? Friend and foe alike desire an answer to these questions. The friend says: 'Yes, there is unity and it will last.' Our enemies, by their whole conduct, show that they are happy when they hear the opposite. We are of those who seek to know the truth of the matter.

"We can not estimate our own condition and position while living in Stamboul, for judgments formed at Stamboul do not take into account life abroad, but are purely the product of our own intelligence and uninstructed weighing of evidence. We are continually seeing the harm of this. It was so before the declaration of war. Neither our statesmen nor our soldiers nor our people could at all understand conditions abroad. I may say that our foreign diplomacy was conducted with eyes totally blind, that is, our statesmanship was non-existent.

"It is because of the bitter experiences we have suffered that I see the necessity of calling the attention of my countrymen to the question and answer above mentioned as circulating

in foreign countries. We have all seen that in Europe there exists no generous and kindly feeling toward us, for between Europeans and ourselves there now exists no possible means of friendly approach. Were we a powerful people and state those who would turn to us in friendship would not be lacking. I do not mean if we were materially strong and had no moral force; yet those in Europe who would be our friends do demand of us both material strength and unity. If we show ourselves possess of this strength there are those who will befriend us. It is this they will demand, and it is only with this strength that we can defend our rights and secure the trust and respect of our friends. It is because our enemies understand this that they are looking for division among us in thought and action, and grow more hopeful when they see evidence of such division.

"When they see in the army and among the people unity of purpose and of action in defense of the fatherland they grieve and their courage melts away. It is because I have seen this with my own eyes that I have such exceeding desire for united purpose and action that I do not now excuse any—the least quarrel or row in our country. Let there be a quarrel between four or five persons in a main street in Stamboul and at once it is published in Europe as a riot, as an uprising of the people. The greatest patriotism individual Ottomans can now show, the best they can do for the salvation of their country, is to make unmistakably clear that they are actuated by a common purpose and are working *together*; courageous, patriotic, united. There is no real obstacle to such union. We to-day see our

fatherland, our honor, our persons and our property in danger. With bitter pain we see into what calamities those regions have been plunged where our enemies' feet have trodden, and we know only too well that they wish to cut us off from any development in the future. They don't hesitate to say so in the plainest terms. Against this general calamity no narrow personal or party device will avail. If we have opposed each other, spoken evil one of another, hurt each other's feelings, trampled one upon another's rights, patriotic feeling and public interest bid us draw the veil of oblivion over it all, otherwise we shall prove that our personal, petty interests are dearer to us than the integrity, the honor, the life of fatherland. Think of the lives of thousands of our people who have perished through the calamities we have been forced to endure, and how insignificant a thing is any grievance we have personally been subjected to, and how mean a thing is any thought of vengeance for a possible personal wrong endured. A people that is not content to degenerate both materially and morally must know how to love and defend the fatherland."

A More Momentous Problem

Many persons, including undoubted friends of Turkey, have sympathized with the aims if not with the methods of the Balkan states, because they believe civilization and the moral welfare of the human race will be advanced by the limitation of Islam as an armed force in the world.

It is evident that here we rise to a higher level, to a point of vision backward and forward, to a consideration of those supreme forces that enter into and shape human history, to interposi-

tions of God's providence in our world, where His own spiritual kingdom unfolds and expands.

Are there reasons why we, why even the Turks, may be content with the limitation of their material power, in the interest of a greatly needed spiritual awakening, and for the promotion of long-delayed and urgently needed moral and social reform?

There is no reason why enmity should exist between Christians and Mohammedans. Theological differences should be no barrier to friendliness, even to fellowship. And Christianity has one great theological boon to confer upon the devotees of Islam, viz.: the proclamation of the fatherhood of God, which involves the brotherhood of men.

It would take us too far afield, were we to attempt to weigh the reasons for the phenomenal successes won by Islam in the seventh century in Western Asia, again in Central Asia for five centuries from 1206, or in South-eastern Europe under such great Sultans as Baiazed the Thunderbolt, 1389-1413, and Suleyman the Magnificent, 1520-1566.

Our attention is challenged to the limitations of Moslem power during the last century, especially during the last half century. Before what onsets has Moslem power given way? Look at India, the East Indies, Egypt and North Africa, and now at Persia and Turkey, and behold your answer. Christian powers rule the Moslem world. More than half the 200,000,000 of the Moslems are under the dominion of the Protestant Christian powers.

The explanation of these facts is simple. Notwithstanding the grave evils that exist and are nourished

among Christian peoples, there is a vital force, a moral uplifting and enlightening power in Christianity which does not exist in Islam. To speak plainly, there is in the practical development of the religion of the prophet of Arabia an atrophy of the moral sense which alone accounts for the stagnation, the degeneracy of Moslem peoples. Christendom has again and again been horrified by the ruthless massacre of Christian subjects of Moslem states. These acts have been in accord with Mohammedan sacred law, *ordered* by the Moslem ruler, from Mohammed down to Abdul Hamid II. While any Moslem ruler remains absolutely independent, such acts may again be perpetrated.

Observe that it is not because Oriental and Moslem *peoples* are worse than western and Christian peoples, that things are done by Moslem rulers that shock Christendom. No, but it is because, under provocation, humane feeling and moral duty are wholly overridden by what is believed to be religious obligation. Religion and morality are completely divorced.

It is for the representatives of a pure Christianity to show to our brothers of the Moslem races the dominant power of Christ's teaching and example over the life of His followers.

The so-called "Eastern question" now presents a new phase. Rightly or wrongly the Turks are practically driven out of Europe. They will hereafter be an Asiatic people, yet hardly more Asiatic than Russia.

More than ever the Turks will need and will feel the need of material and moral help from western peoples. Their vital need is not help to restore their military prestige. They have ex-

perienced more than half their revenue the last four years on their army and navy. They do need material aid for roads and irrigation for modernizing agriculture and the development of mines. But vastly greater and more urgent is their need concerning which they have begun to recognize their helplessness unaided, for means to put promptly in force plans half formed on paper, for thorough and universal education, intellectual and moral. For giving this aid Americans, rather than any Europeans, are already prepared and on the ground. Indeed, they are known, appreciated, welcomed by the Turks themselves, as no other Christians are. Through schools, through the press, through hospitals and dispensaries, through relief of distress in times like the present, warm gratitude is awakened and expressed toward Americans by those now overwhelmed by sudden appalling calamity. The deep wounds inflicted by the lesser and the greater powers of Europe may be healed by the balm applied by American hands, reinforced by the sincere sympathy of American hearts.

Living as they do in those lands where pure Christianity had its earliest illustration, those Moslem races, on condition of their frankly giving to the Christian races of the country a just share in the government, may yet seek and obtain, not material aggrandisement and imperial dominion, but moral and social uplift, that spiritual elevation and salvation which is the goal of all worthy human endeavor.

Just here is a noble and urgently inviting opportunity for Americans to show to Moslems what is true Christianity.

As one, in looking back over the years that are past, since American missionaries began their work in the Ottoman empire, takes note of the marked interpositions of God's providence in the interest of truth and righteousness and the mental and moral uplift of men, even in the darkest days, one's conviction grows stronger that not merely a single race in ancient times, but that all races of men in all periods of human existence live under a theocracy.

The terms of peace that the Turks have been forced to accept are harsh terms. We looked for considerateness to a people crushed under sudden and appalling calamity, confessing their defeat in war; in their extreme humiliation, crying for mercy, begging that conditions which render national life impossible might not be imposed. We looked in vain. The peace is "as the world giveth." Its conditions are not Christian: they are not humane. The peace of Europe with its millions of men under arms, with its intolerable burden of expenditure on munitions of war and on limitless naval equipment, is a peace which the world giveth. When and how is this condition of things to give way to humane, to Christian relations between the nations? When is international law to have a wider significance than a means for the regulation of warfare, the role of seconds in a duel?

We Americans congratulate ourselves on becoming a world power. On what grounds and for what purpose do we so congratulate ourselves? We may demonstrate to all the world that we are materially strong enough to defy and repel any encroachment upon our rights either on our Atlantic or our Pacific shores. Shall we con-

tent with that? Does no higher ambition beckon us? There is a worthier role for some great people to play, a nobler ambition for individual men and for nations to cherish, and this is the very period of revolving time, the very hour for Americans to cherish that ambition and to play that role. Let us listen to the clarion call to lead the van of an army unarmed with guns and dreadnaughts, the army of the Prince of Peace. It is for us, before all others, to hold out to men everywhere the priceless gift of the peace Christ left with His immediate followers. How low and base are the brutal passions that run riot in time of war. Even in our age no hero is so lauded and worshiped as the victorious warrior is. But when we look at the conditions that we face to-day in nearer and farther and middle Asia, in north and central Africa, and in every part of North and South America, do not our hearts thrill with the opportunity close at hand, and inexpressibly urgent to be, as individuals, and as a people, in social and political and commercial affairs, in our own country and in other lands, heralds and messengers and advocates of peace in truth and righteousness and fraternal love? The whole world, Orientals of all races certainly, are responsive, far more than we think, to philanthropic, unselfish, fraternal appeals. For making such appeals successfully, Americans are far better situated than any race of Europeans, the Swiss alone excepted.

If we aspire after the power of world-wide influence, aspire to be world conquerors, let us be heralds, not of the world's peace, which ends one war to begin another, but of Christ's peace, permanent, fraternal, unbroken.



INSIDE A ZULU KRALL, NATAL, SOUTH AFRICA

THE COLOR LINE IN SOUTH AFRICA

BY A. W. BAKER,

Director of the South African Compounds Mission.



AS in the United States with the Negro, so also with us in South Africa, only on a larger scale, the serious, vital question is—what is to become of the native population, they do not like to be called “black,” but style themselves “abansundu”—*i.e.*, brown people. When South Africa was divided into four separate States, legislation differed in each very materially as to the status and rights of the colored man of African descent. In the old Constitution of the Transvaal an article was embodied debarring absolutely any colored person (Kleurling) from acquiring land or in any way obtaining electoral privileges or membership in the State Church. In the Orange Free State, altho the legislation was not so radical, the

sentiment and practise were the same.

Natal, at first a Crown Colony of Great Britain, and peopled largely by English settlers, was subsequently granted Responsible Government. Its Native policy, formulated by Sir Theophilus Shepstone and confirmed by successive Secretaries of State for the Colonies, instead of stimulating, or at least providing some means for the gradual disenthralment of the Zulus from heathen abominations and superstitions, and some elementary education for their development, tended only to congregate them in huge preserves of barbarism called locations, where, under the rule of hereditary chiefs, they might continue to propagate their species and stew in the juices of their ancestral vices without the slightest incentive to anything higher or better. This policy was expected to keep



A TYPICAL COMPOUND, SOUTH AFRICA

A peep at the Gold Fields with the Simmer and Jack Mine in the foreground

them in a state of menial servitude to the Colonists, and by the rivalry of a score or more of petty kinglets to secure the Colony from rebellion. Had it not been for the self-denying and persistent work of Christian missionaries in the face of slander and misrepresentation, the natives would still in this twentieth century be nothing but serfs. In the Colony of Natal a law was passed giving a native who possessed certain educational and property qualifications a right of exemption from Native Law, which released him from certain servile restrictions, gave him the right of suing and being sued according to Statute Laws, and of disposing by will of his property, and certain limited franchise rights in relation to municipalities, but not the electoral franchise.

Owing to the larger statesmanlike outlook of men like Sir George Grey, Sir Bartle Frere, Sir Gordon Sprigg

and others, much more sympathetic treatment was accorded to the natives in the Cape Colony. Larger grants (altho all too inadequate) were given for native education and a policy, however vacillating and spasmodic, of assisting in the training of the natives, supplemented the heroic efforts of the Missionary Societies; until at length the electoral franchise was granted to natives in the Cape Colony who had attained a certain educational status and were possess of the requisite property qualification. In the conferences which preceded the Act of Union of these four States the delegates of the three other Colonies, and especially those of the Transvaal and Orange Free State, did their utmost to obtain the rescission of those rights, but to the credit of the Cape Colony Delegates they manfully refused to yield. Thus, altho in the Constitution of United South Africa the electoral franchise

for the Union Parliament is limited to men of European descent, the right of the native in the Cape Province to vote for members for the Provincial Assembly is preserved, and Rev. Rabusana, a native, has lately been returned to represent one of the districts.

The other provinces, however, have determined not to allow any extension of privileges whatsoever so that we have the anomaly of millions of people paying hundreds of thousands of pounds in direct taxation alone, not to mention indirect contributions such as customs, railway freights, etc., who have not even the semblance of a shadow of representation or voice in the laws by which they are governed, nor is there any attempt at formulating some system whereby their feelings or opinions upon drastic legislation aimed at and vitally affecting their deepest interests can be consulted or obtained. A state of things which is a disgraceful scandal to a so-called Christian Government of a professedly liberty-loving nation. There is now a Draft Law to be introduced into the Union Parliament, called "the Squatters' Bill," which is only a veiled form of compulsory labor. It proposes to divide the native peoples into two classes—"servants" and "squatters." Large reserves, called locations, were set apart for the habitation of certain tribes under their own chiefs. These are admittedly overcrowded. Other large areas are termed Crown lands, held by the Government. On these, large numbers of native families reside, and pay an annual tax by way of rental. A very large area, originally occupied by natives in their own right, were divided into farms and sold to land companies and private

individuals. The natives then on the farms, and tens of thousands of others who have subsequently settled on them, pay the same tax to Government as those residing in locations and on Crown lands; and in addition have to pay a rental to the owners of the farms. As the Boer farmers can not obtain a supply of menial labor on their farms, for reasons which had better not be discussed in this article, the present Government proposes to help them in the following manner, in the hope that the poor, hapless, unrepresented natives will be *compelled* to settle on the Boer farms. This law proposes, without any just cause, to divide the natives into two classes, the one to be called servants and the other squatters. The first are to be exalted to an illusory position of privilege which will practically render them lifelong serfs of the farmers. The other class is to be branded with a false and derogatory name, penalized with heavy additional tax, and to be denied the liberty of choosing their place of residence; and this entirely without fault on their part.

From the date of the passing of the law (God forbid that it ever may be passed in its present form) every native residing on a farm occupied by the owner and engaging to work upon such farm for at least six months in each year, and every native residing upon his own land, shall be called a servant. Every other native, except such as are resident in duly constituted locations or reserves, shall be called a squatter. If squatting on Crown lands, he shall be compelled to quit. If resident on farms unoccupied by a resident-owner, the owner of such farm shall

have to get an annual permit for the residence of each adult male, for which he shall pay the sum of £3 10s. (\$16.87). This permit is to be obtained from a Settlement Board which is to be largely nominated by the Government and from whom the

resident-farmer and become his serf. Even should the unfortunate wretch agree to pay the additional £3 10s., his wishes are not to be considered in the matter and the Settlement Board can refuse to allow him to stay. If this is not perilously like compulsory



NATIVE SOUTH AFRICAN DANCE IN COMPOUND. SEE KAFFIR PIANOS ON LEFT

only appeal is not to a judicial bench but to the minister.

This Board is to decide whether to allow any, or how many squatters shall be permitted to remain or to settle on any given farm. These natives, in addition to the Government tax of £1 0s., pay a rental of £2 10s. to the owner of the farm, and altho the bill proposes to make the owner pay the additional £3 10s. per annum for each adult male on his farm, it is really a tax on the native, who must either pay it or go, and if he goes there is no asylum for him but to go and make terms with some

labor, and a mild form of slavery, I do not know what is. It is not as if these people were lazily lying about their homes doing nothing. It is from them that the industrial work of the towns and of the gold mines is supplied, and the vast majority of them work on an average one year out of every two for the white men, apart from what they do at their own homes.

One can hardly believe it possible that such legislation could be seriously proposed, but so strong is color prejudice, and so enslaved are party politicians to their political superiors, that

unless the sense of justice of the British public is aroused and pressure is brought to bear on a peace-at-any-price Liberal Ministry, there is great reason to fear that this shameful wrong will be perpetrated and some tens of thousands of innocent people

withdrawing it declared that it would be resubmitted. Two Commissioners were subsequently appointed by the Government, and, notwithstanding overwhelming evidence against the proposals, have recommended the opening of canteens under Govern-



SUNDAY MORNING SERVICE IN SOUTH AFRICA COMPOUND

compelled to break up their homes without any provision being made for their resettlement.

The same Government is seeking to secure the abrogation of the Prohibition Law and to get the power to open canteens for the sale of Kafir beer, wines and spirits to the natives. Prior to the Act of Union, the Transvaal Government introduced a bill in its own Legislature to authorize the sale of beer to natives; so great, however, was the opposition from the other States of South Africa, and from England, that the Bill was withdrawn, but the Attorney-General in

ment supervision in mining areas where Kafir beer shall be sold. This will only be a preliminary to the introduction of light wines and then of brandy, and thus create a market for the products of the Cape Colony brandy-farmers, and it is intended as such.

The general trend of Colonial opinion is directly against the education or development of the natives, and it is based entirely on the principle of self-interest. They want a cheap and servile form of labor, and would be glad if this could be insured to them forever. Everything then that tends

to enlighten the native and make him desire self-improvement should be deprecated. On the one hand the plea is—don't educate him, teach him the dignity of labor, but directly industrial training is given to him the artizan class and the Trades Union

nical or intellectual training, and their one stock argument is the numerical superiority of the black over the white, something like ten to one.

One marvels to see how completely prejudice can blind people to their own self-interest. The natives have



EVANGELISTS OF THE SOUTH AFRICAN COMPOUND MISSION

object that he will become an unfair competitor against the white man.

On the other hand the plea is often raised that it is waste effort to try and educate him as his brain capacity is insufficient. All these are mere subterfuges and attempts to cover the cowardly fears of those who profess to be providing for a White South Africa by denying to the native the elementary principles of humanity and justice. The vast majority are against granting him any right to acquire title to land, against his ever under any circumstances acquiring the franchise, and against any tech-

awakened to a sense of manhood, and are determined to have education at any cost. Many, at great personal sacrifice, have sent their sons to America and to England for education; a course which has resulted frequently in the greatest of mischief to the student. Hothouse forcing and mere intellectual attainments are not desirable at this stage of the development of the race or even of its leaders; but if these people are ever to be successfully governed and the best use of their talents is to be made for the general good, the sooner steps are taken to provide for

some medium of consultation with their leaders with the object of gaining their confidence and cooperation the better.

There is already scattered through the several provinces of South Africa a body of worthy, sensible, well-educated native men of excellent reputation and strong character who would form a splendid nucleus for a Consultative Body on all native questions: men like Revs. Charles Sihlali, Tingo Jabavu, Rubusana, Dube, and a score of others who would do credit to any community, white or colored. These men if given any sort of reasonable encouragement would gladly help the Union Government in formulating a consistent native policy for South Africa before the leaven of discontent born of injustice and repression permeates all classes of native society. There are other, half-educated men of questionable morality who are political firebrands, and under the cloak of religion are fomenting the spirit of opposition to the white man. The Government, by its cruelly unjust Pass Laws, by its lack of sympathy, and by such legislation as the Squatters' Bill, and its declared intention never to grant even a modified franchise, is alienating all the best of the native people, and strengthening the hands of the agitators, by their contemptuous treatment of the black man's efforts to improve himself, are surely and steadily creating a race-hatred which, before long, will burst out into open defiance. These people are human beings, it may be in the infant stage. Neither we nor they ask for any eventual *social* equality—we only ask that they shall not be denied the incentive of an ideal to

strive after, that of enjoying the rights of full-grown men, when by industry and integrity and perseverance they have fitted themselves intellectually, morally and industrially to have a say in framing the laws that are to govern their own people. I am convinced that a kindly hand held out to them at this juncture would be gladly grasped and would lead to the best and most lasting results.

There has been no end of capital made out of the Black Peril bogey—the assaults by black men on white women, but when one thinks of a population of 300,000 native men living apart from their wives for twelve months at a time, with ample opportunities for assaulting white women and with the added stimulus of strong drink, as is the case in Johannesburg district alone, the number of assaults is infinitesimal and becomes a marvelous testimony to the self-restraint of men only one degree removed from savagery. One trembles to think what the results would be were 300,000 white men living under similar circumstances among a community of black men and women. Thank God there are a few public men in each of the provinces who see these things in their true perspective and who have the courage of their convictions. If only they could be brought to form themselves into an association for cooperating with the best qualified leaders among the natives much might be done to educate the white colonists of South Africa into saner and wiser views, and in the removal of ignorant prejudice. Witness what Fred Douglas and Booker Washington have done in this direction in the United States of America.

EVANGELISM AS A MEANS TO REFORM

SOME RESULTS OF SUNDAY'S CAMPAIGNS IN COLUMBUS AND ERIE



THESE are the days when "reform" is in the air. The disclosures of police graft in New York, of white slave traffic in Chicago, of trust monopolies and money-trust, of child-labor, whisky rings and militant suffragettes, are bringing home to men's minds the need for radical reforms in theory and practise. Men's clubs and social settlements, boys' work and child-labor bureaus, investigating committees and commissions are seeking the remedies for existing evils and as yet adequate remedies have not been applied. Legislation will never reform; social service will never regenerate. These are necessary as the outgrowth, the fruit, of life, but they will never produce life or insure health.

"My belief is, not that a good body will by its own excellence, make the soul good; but on the contrary, that a good soul will by its excellence render the body as perfect as it can be." This is what even Socrates, the heathen philosopher, is made to say in Plato's Republic.

For some time past in various parts of the United States, civic and legislative committees have been examining witnesses and sifting evidence, especially in the case of girl and woman workers, to discover how their condition may be improved, and to determine if inadequate wages are responsible for much of the immorality and physical suffering among this class.

Such investigation is praiseworthy, but we must not think that moral laxity and distress are primarily due to circumstances. To increase the mini-

mum wages of girls and women will not make them all happy and virtuous; it is not a mere question of food and raiment. The regeneration and the education of character are the main things necessary. Religious education inculcates temperance, and chastity, trains the workers to be efficient, and self-respecting, makes them conscious of their responsibilities toward their parents, neighbors and employers and their duty toward God. Higher wages may remove some temptations and distress, but to go to the root of the matter we must build character through Christian education which makes men and women brave and fearless in facing the difficulties of life.

The Christian believes in the dignity of effort and the grace of self-renunciation. In Christian faith and new life in Christ we have the one power that can remedy every social and economic evil. Without this we have still the ancient sin and evil—else all the educated and the rich would be good.

Many who are willing to acknowledge that Christian education provides a remedy for economic distress and moral degeneration insist that the Church has failed to reach the great bulk of the toiling masses; that the gospel message does not appeal with telling force to the generality and that new methods of attack must be found if the thoughtless thousands in the working world are to find God and in Him salvation. Where the Church has failed to appeal to the people it was because it followed too closely polemical and liturgical lines instead of being actuated by broad evangelistic purposes. It is true that

a sermon that appeals only to the intellect or an impressive religious ceremony, leaves the material and worldly-minded man cold and unmoved. When, however, he sees men converted before his eyes, Christianity becomes a practical thing, his interest is awakened, and the good that lies buried in his nature "sleeping, but not dead," is energized, and for the first time, perhaps, he is stirred by vague yearnings for a higher spiritual life and feels a dissatisfaction and even disgust with his present condition. The preacher, or evangelist, whatever their methods, who can create in a sinner's heart this spirit of dissatisfaction with himself and his ways of life, has gone far toward preparing that troubled soul to accept the gospel message. As pictures are the first steps in the education and development of the infant mind, so to the worldling, a babe in spiritual things are the pictures of a gathering in of converts at a revival or a mission service.

The vitality of the old methods of soul-saving and the fact that the social results of implanting the gospel in the hearts of the people are as effective to-day as in any age of Christian endeavor, has been demonstrated during a recent revival campaign in Columbus, Ohio, conducted by the evangelist "Billy" Sunday. During the seven weeks the meetings were held, over 12,000 persons professed conversion. In one day 1,150 came forward, a record which has not been equalled in the history of evangelical work. Tho "all sorts and conditions of men" and women were represented in this army of converts, by far the largest number were drawn from the ranks of the working people, the

"difficult, unreachable-class" which we are often told the Church can not reach. This Pentecost in Ohio has demonstrated that the gospel of the fathers, an old-fashioned gospel such as the primitive Christians followed, is just as mighty to save in this year of grace as when the Church was in its dawn. And the same gospel is as effective in saving the soul of a captain of industry as a bootblack, for men from both ranks were led to accept Christ in the great awakening in Columbus. As a result of these revival meetings, nearly 8,000 people joined the churches and more are joining various religious bodies every day. There has been a large increase in Bible classes and in the number of Christian workers. So many employees of the large manufacturing plants in Columbus were converted that industrial life in the city has become completely transformed. The converts were drawn from practically every social class, and from every branch of human endeavor. College-men, saloon-keepers, politicians, bankers, professors of learning, policemen, newspaper editors and reporters, the same message appealed to them all. Among others the Chief of Police was converted—a good promise for civic betterment.

The great moral force brought to bear on the community by this new army of Christian soldiers can not fail to produce far-reaching and beneficent results. The saloons have lost trade, the keepers of vicious pleasure resorts grumble over the lack of customers, and even the so-called respectable amusement places which cater to the idle and frivolous-minded, are not patronized as they were before the revival.

It is when we come to consider "Billy" Sunday, the man and his message, that the wonder grows. Only power from God could give him such a conquering influence over the hearts and minds of men and women of every rank and condition. Mr. Sunday was formerly a professional baseball player, his education was limited, his exhortations are often replete with slang and colloquial expressions, short, striking illustrations. Fiery words flash from his lips like sparks from an anvil, and flung wide to the crowd in a burning rain, kindle here and there spiritual fire, until the most apathetic person present is conscious of a vague unrest, a feeling that all is not well with his soul. Mr. Sunday is a man of strong personal magnetism and of tireless energy. He drives home the old truths with many sharp and stinging words that turn the thoughts of even the most callous worldling into unaccustomed channels. To many a sensitive mind in these revival meetings such methods of attack create a shock, perhaps, even a feeling of repulsion but it is impossible to remain indifferent, not to feel strangely stirred by the earnestness and sincerity and passionate energy of the speaker. Whatever criticisms the Sunday methods inspire it is indisputable that he rouses people to think of their soul's salvation however rasped their more delicate sensibilities may be during the process. In cold print, "Billy" Sunday's sermons and addresses offer no clue to their power to influence men and women to forsake their sins and confess Christ. Only the power of the Holy Spirit and the evangelist's dynamic energy and passionate earnestness give his words a penetrating force which they can not otherwise possess.

A few specimens of his general style, however, may not be without interest.

"I know men; I know their trials, their temptations, and I know there are men in hell to-night who never meant to be there, any more than you do. Don't think a man is game when he goes to hell; no; he is game when he prays. It takes iron in the blood to pray. God is ready to pardon whatever your transgressions have been.

"You say 'I was born with the devil in me.' I'll admit it. But you can be born again without the devil in you in two minutes. Sin didn't start in a groggery, but in the Garden of Eden, in one of the most beautiful places the mind of man can conceive. It isn't environment; that's another twentieth-century apology for meanness and cussedness. Don't blame society—you are part of it. Give your heart to God and there'll be one less bad member in it."

From a sermon preached on the story of Zacchaeus, we quote: "About the last thing that some men and women make haste about is to take their stand for Jesus Christ. After you have spent the morning of your life and the best part of the afternoon serving the devil and just at sunset you give what is left to God. I think it is a mean, low-down contemptible trick. I suppose some of you have come here with no higher motives than Zacchaeus when he climbed the tree. Climb down from your curiosity. Come down from your pride. God has nothing for you if you are too proud to put yourself in the attitude of an humble suppliant. Come down from your fear of men. You are afraid; you are a coward; you are afraid of the horse-laugh some of the gang would give you. Ask the man

who might sneer at you if he can shield you from the wrath of God in the day of judgment.

"But when it is all boiled down, it is sin. You can't keep that and have Jesus Christ. There is a big difference between seeking and looking. The Son of Man is come to seek, not to look. It doesn't take 40 seconds for a man to find Jesus Christ."

One reason why the army of converts increased so amazingly every day was because those who were "saved"

became "saviors" of others. A large proportion of the young converts at once went to work to lead their friends and relatives and shop-mates to the foot of the Cross. To this ever-increasing body of workers much of the success of this great revival is due. If every one who is "saved" were straightway to become a "savior" it would go far toward removing every social and economic distress, and the great republic would become "God's country" as well as "Our country."

THE RESULTS—A YEAR AND A HALF AFTER

BY G. R. YAPLE, ERIE, PA.

City Editor of the *Erie Daily Times*.



ONE who was not enthusiastic at the prospect of an evangelistic campaign to be conducted by "Billy" Sunday in this city; who looked on with a smile while the plans were being perfected, yet withheld criticism until he could have an opportunity of judging for himself; who was among the number to meet the evangelist when he first arrived in the city; who reported the entire six weeks of meetings for a daily newspaper, attending every service, following the evangelist in his side trips to surrounding towns; who studied him the while and who stood in the vast throng that bade him farewell when the campaign was over; who for over a year and a half has been closely in touch with every development of a civic nature in that same municipality, may, perhaps, be able to give an impartial judgment of the results accomplished by such a campaign in the city of Erie.

One Saturday evening late in May, 1911, William A. Sunday stepped from

a Pullman car of an eastbound Lake Shore train at Erie, Pa., and with a heavy bag in each hand, walked briskly down the platform of the station while a committee of ten or twelve ministers and three newspapermen, hurried to meet him.

"What do you propose to do in Erie?" a reporter asked.

"I'm going to give the devil the chase of his career," he answered with a smile. "Jump in boys," he exclaimed, as he climbed into a waiting automobile. "I'm tired, and I can talk to you better when I get to my stopping place."

Perhaps a hundred people looked on while Sunday made his advent to the city. Six weeks from the following Monday morning the evangelist was escorted to the depot by no less than 500 enthusiastic supporters and crowded about the depot was a throng of several thousand people. The songs of the Sunday campaign were sung by men with uncovered heads. Tears flowed freely as the evangelist mounted the steps of his coach. From the rear platform he

waved a farewell. Handkerchiefs waved above the heads of the great throng of people made a veritable sea of white as the train sped from the city. Sunday had come and gone. His arrival contrasted with his departure is a fair comparison of the city's religious fervor before he came and after he had departed.

Methods and Results

Does such a campaign produce lasting results? Before Sunday came those opposed to him not only denounced his methods, but predicted that any converts would turn back to the old ways as soon as the excitement had cooled down.

Months of patient preparation had not really prepared Erie for the evangelist's coming. People would not take him seriously. The Tabernacle was filled with 8,000 people at his opening Sunday morning service. At the afternoon meeting a scant 500 turned out. It was then that Sunday evidenced his real strength. Those who were present can hardly forget him as he stepped nervously to the front of the platform, removed his coat, rolled up his sleeves, offered as solemn and earnest a prayer as an Erie audience ever heard and then sat down and buried his head in his hands, praying silently while the choir, or what there was of it in attendance, sang a hymn.

Leaping to his feet, as the song was ended, Sunday opened up on that small congregation with all the grape and cannister his dreadnought vocabulary could command. He shook his fist at the empty chairs reserved for the ministers of the city. He called the absent ones by name and demanded that he be told where they were. He announced that unless the Tabernacle was filled that night he would quit the

city and let the devil have free reign. He wanted nothing to do with a city that was so hopelessly lost that it would insult himself and his co-workers with an audience of that size. The while he talked strings of trolley cars passed in view of the speaker loaded to their utmost capacity with people going to baseball games and the summer parks.

There was joy in devilish Erie that afternoon. Sunday had been routed. But was he? Those who rushed excitedly about spreading the news of his defeat had reckoned without Sunday. The very news they related proved the means of packing the Tabernacle to the last available inch of room that night, while a crowd equally large stood outside, crowding and surging back and forth in an effort to get near enough to hear what he would say. From that time on "Billy" Sunday had no cause to complain of attendance. He fired his best guns that night and he got the crowd.

When the six weeks had ended about 5,500 converts had been registered in this city of 65,000 people and a large percentage of them united with Erie churches. The resourcefulness of the evangelist on that first afternoon when failure stared him in the face, is the keynote of his success. Nothing daunts him. If he appears to be discouraged his manner of so appearing awakens new interest. When he left there were thousands who had stopt finding fault with the man and his methods and had joined the army of men and women who love him.

One of the first noticeable results following the campaign was the remarkable increase in the attendance at Erie churches. After a year and a half there has been no apparent de-

cline in either interest or attendance. Religious fervor may have cooled somewhat, but the good work goes on.

A Civic Victory

Sunday completed his Erie campaign July 9, 1911. In September following the results of his campaign were plainly visible in the municipal nominations. Erie had been dominated by brewery politics and the wide-open-town policy of the administration at that time saw defeat coming in November. As a last desperate effort to hold the reins of government, the liquor interests prevailed upon a most excellent citizen, a business man of the highest type of manhood, to accept their nomination. It was hoped that enough votes could be secured from the advocates of good civic government through the medium of a spotless candidate to retain a hold on municipal affairs.

Through political trickery the candidate of the special interests was given the party nomination and the man who stood for clean city government and the eradication of vice from the city was cleverly sidetracked. But for the Sunday evangelistic campaign the result would have been obvious. As it was the better element in the city had been aroused to the highest pitch and while their candidate had been defeated for his own party nomination, the Democratic (and Erie has always been strongly Democratic)—his followers discovered the ruse just in time and voted for him on the Republican ticket, giving him that party nomination.

Running on a ticket he had never voted in his life, but with the best people of the city back of him, William J. Stern was elected mayor by an over-

whelming majority. This was in the face of an unfortunate split among the church people, many of whom had been misled by the opposition to believe that they could not honestly vote for either candidate.

The result has been that Erie has grown wonderfully in the things that go to make a city worth living in. One of the Mayor's first official acts was to close every gambling hell in the city, and the principal street was dotted with them, running wide-open, ensnaring the young and the old. The vice dens of the underworld were forced to discontinue the sale of intoxicants, a trade that had been carried on with amazing openness. They were forced to stop the unseemly music and orgies of the early morning hours. Gradually they were closed entirely, until to-day there are few cities of the size of Erie that can boast of being free of vice.

True, not all has yet been accomplished in Erie that should be, but the fearless preaching of the Gospel has proved a force that can produce higher respect of the laws of God and can create better living conditions.

A fair comparison of the effects of the evangelistic campaign on the old and the new churches can be seen from the following facts:

The First Methodist Episcopal Church is the oldest and largest congregation of that denomination in Erie. It can be safely called the "fashionable" Methodist church of the city. Rev. Dr. Thomas R. Thoburn, the pastor for the past seven years, says that while there was a substantial increase in membership, the only Bible class to show any increase was the men's Bible class, which was enlarged 25 per cent. after the Sunday cam-

paign and is still growing. The Tenth Street Methodist Episcopal Church, the principal one of the denomination on the East Side—the poorer district—shows a remarkable growth. The Tenth Street Church was a struggling congregation when Sunday came. Rev. John C. A. Borland, the pastor, stated recently to the writer:

“‘Billy’ Sunday did great things for our church. Our membership doubled immediately following the close of his campaign here; our Bible classes have doubled; our Sunday-school has doubled and our finances have more than doubled.”

The historic old First Presbyterian Church has gained 150 members since Sunday’s campaign, but the pastor does not give Sunday all the credit. He believes that the rapid growth of the city has had some part in the up-building. The total membership of the First Church is slightly over 500 with an approximate increase in Bible study class membership of 25 per cent.

Rev. Marvin J. Thompson, D.D., pastor of the First United Presbyterian Church, states that there has been a steady growth in membership in that church and that the Bible study work has doubled since Sunday came.

The small suburban churches in Erie gained much from the campaign, as is seen from the following statement: Wayne Street Methodist Church has a men’s Bible class of 38 members and a women’s class considerably larger. Before the Sunday campaign the church had no Bible classes. The membership of the church, as the result of the Sunday campaign, was increased full 100 members.

A number of the smaller churches had no Bible study classes before Sunday came and immediately following

his departure they organized classes. All report a steady growth in membership and in interest. Churches in the smaller towns within a radius of twenty miles of Erie all report substantial increases in membership.

What Sunday did for Erie from the layman’s point of view can be summed up in the words of Frederick S. Phelps, managing editor and principal owner of the Erie *Daily Times*. Mr. Phelps recently said:

“The very best thing that can happen to any city, in my opinion, is to have such a campaign conducted in its midst.”

Do all the converts of Sunday’s campaign stick? Certainly not! So long as the world stands, men and women will profess to turn to God on the impulse of the moment, sick with sin and eager to grasp at the forgiving hand, only to find that they do not care to continue living as they ought to live. Blear-eyed men staggered to the platform and grasped Sunday by the hand, pledging themselves never to touch the evil cup again. Erie is thankful for the many who have remained steadfast. Some few have fallen and there are even those who seem to have fallen into lower depths of sin and misery. To offset these, however, there are scores of homes that have been restored to peace and happiness, where men have been reunited with wives and children and are now earning honest livings.

Viewed from every standpoint, the evangelistic campaign accomplished remarkable things. The true evangelist begins by reaching down to the level of the men and women for whom he is working, and concludes by placing their hands in the hand of the Master.

WHY SEND MISSIONARIES TO SOUTH AMERICA?

BY BISHOP E. R. HENDRIX*



O Church should undertake a mission in any country without being justified on account of the decadent morals and harmful influence of the prevalent religion of that country. The fact that there is a religion there already is secondary to the question of its life and power, and whether it possesses the saving knowledge of God through His Son. There is no other name under Heaven given among men whereby we must be saved.

A religion may have once possessed the saving truth as it is in Jesus and yet, like the early churches in Asia Minor, may have so lost its message as to be shorn of its influence and power. Its light may have so far ceased to shine that its candlestick is without a light, and should be removed out of its place. The salt may have lost its savor and be useless for the purpose of purifying and saving from corruption, and so must be cast out and trodden under the foot of men. Such a religion may have had in it the possibility of maturity and completeness, and yet be arrested in its development. It may become narrow in its sympathies and exclusive rather than comprehensive in its work. It may have been intended as a channel of blessing to all the world and yet may have lost sight of its real mission, and so has failed.

Christ and Judaism

Such doubtless was Judaism when our Lord "came unto His own and they received Him not." They saw

no beauty in Him that they should desire Him. He came not to destroy but to complete, to broaden them anew into the right view of the promise made unto Abraham and to his seed, to emphasize the great messages of the Hebrew prophets as messengers to the race, and to proclaim the truth that made John the Baptist immortal. This truth was that only sacrifice endures, that there must be a Lamb of God to take away the sin of the world. . . . Our Lord justified His own mission because of the failure of Judaism to complete itself, to do for the human race what God had intended it should do, and because of the sad and terrible fact that its mission had become a propaganda of error and unrighteousness. It had a zeal, but it was not according to knowledge, and the zeal of error is not a blessing but a curse. Our Lord's mission was a passion for truth, for the love of the Father to be made known to the world, to save the lost and to restore to all men their birth-right as the sons of God, that men might come to their completeness of being through Him who had come, that men might have life and that they might have it more abundantly. Our Lord even called all others than the faithful preacher of truth and righteousness, thieves who come not but to steal and to kill and to destroy, and not like the good shepherd who lays down his life for the sheep.

There was nothing narrow and vindictive in all this. He measured all religions by what they did for man, making that the supreme test of

*An address delivered at the recent Conference (in New York) on Protestant Missions to Latin America.

civilization whether it was favorable to the truth and to the rearing of children who might be taught by precept and example. While it is the test of any religion that it makes saints, it is the test and glory of the true religion that all its teaching and practises are favorable to the making of saints. Mankind is entitled to the best for its completion in character, its full development in the knowledge of God. This is eternal life to know Thee, the only true God, and Jesus Christ whom Thou hast sent. The endless reproach of Judaism is that of every false or arrested religion, it misses the beauty of Christ and crucifies the Prince of Life. It may have Abraham and the prophets and yet slay the Lord of glory. If its development is not toward larger truth and light it substitutes some false god, often a very idol, and cries: "These be thy Gods, O Israel, which brought thee up out of the land of Egypt."

Idolatry and Sacerdotalism

It is a sure test of the degeneracy of a religion that it withholds from God His due and would divide His glory with another. All that thus comes between us and God but separates us the more from Him and does not unite us the more closely to Him. Sacerdotal worship deludes into the belief that God is satisfied by form and ceremony, and disregards a life of immorality and avarice. . . .

One who for many years was a missionary in Latin America declares that the tendency of sacerdotal worship is no less harmful to the priest than to the people whom he serves, even when stoutly opposed by the true worship of the Son of God. Christ alone abideth forever as our sole High Priest. Wherefore also

He is able to save unto the uttermost them that draw nigh unto God through Him, seeing He ever liveth to make intercession for us. But the human priest who deems himself clothed with divine power in transmuting the wafer into the flesh of Christ and in pronouncing absolution from sin, is in danger of regarding sin as a small matter when it is so readily atoned for and forgiven. The immoral lives of many priests, even in our own land where there is an atmosphere of healthy moral sentiment, register this tendency to deterioration of character.

The late Bishop Hogan of Kansas City, replying to attacks made upon him for his refusal to appoint a given priest to a somewhat wealthy parish, declared in an open letter: "You can not have that priest. He is not fit for any parish to have. I know more about priests than you do and I have been deceived not less than twenty-three times by deposed priests that were adulterers, thieves, drunkards, and notorious liars." He even went so far as to give the name and offense of each, declaring: "I am rid of these priests now and I do not want any more of that kind." He explained that a deposed priest could not be reinstated in the see where he had fallen and so would seek to impose upon some other bishop.

How deplorable the state of affairs when in one see the people could be cursed by not less than twenty-three corrupt priests who had to be deposed a second time. What of the state of morals in Latin America where notorious vice marks many priests and there is no moral force to depose them, where husbands for-

bid their wives to go to the confessional while they themselves never enter a Roman Catholic Church. "Like people, like priest." How dare we withhold the true gospel with its saving power from both priests and people there? It was given as one of the marks of the triumph of the kingdom of Christ when following Pentecost "a great company of the priests were obedient to the faith." . . . Our Christ has in more than one instance shown His delight in making champions and leaders of those who once sought to destroy the faith or held it in unrighteousness by refusing to be obedient to it.

Failure of Self-Government

A religion, too, that does not fit men for self-government is radically defective in its teaching, or practise, or both. Some parts of Latin America are notorious for their turbulence. Some of these countries are known to have had three Presidents in one day, outstripping the earth in the number of its diurnal revolutions. The Jesuits who have generally planted or soon controlled the Roman Catholic missions in Latin America were strictly paternal in their methods. They did the thinking for their converts, fearing that otherwise they would slip from under their control. Failing to trust them with the Bible, requiring them to believe only what they chose to teach them, playing the role of conscience-keepers to them, they succeeded in keeping them in entire subjection, with arrested power of judgment and without any initiative. Such is their child-like condition to-day, after three centuries of unbroken papal rule, and such it will be three centuries hence if under the

same repressing influence. Absolutism in religion leads to absolutism in government. A stable republic in France has come just in proportion as the power of Rome has weakened. Atheism and defiance of the papal church come as a revolt against priestly authority which seeks to suppress all efforts at independent thinking. Even Voltaire "built a church to God" rather than name it for a Roman saint. It was an assertion of independence of papal authority which too often makes unbelievers in place of followers of Christ.

The absence of men of the first class, whether in church or state, as a notable thing in Latin America, is due to the fixt purpose of Rome to hold undisputed sway. . . .

Intellectual Stagnation

The true aim of Christianity being to develop man, to emancipate him from superstition and ignorance, and to enfranchise him with power of sustained thinking and true initiative, we can not but look with distrust on any form of religion that contravenes and hinders these birth-rights. What dwarfs man's intellect and represses his power of initiative can not truly represent the mind and mission of Christ, who has come to give life and to strengthen every human faculty for the exalted service of the Lord of life. What notoriously fails to bring to its utmost best, the best that is in man is a failure as a religion, however much we may admire it as a piece of ecclesiastical machinery. The lamentably weak and unstable governments of Latin America find their explanation in the dominant religion there. Without the true religion the papal faith alone

will fail to secure better government. A government by the people and for the people has never emerged under the sway and with the consent and help of Rome. For this reason the great nations have expelled the Jesuits from their borders and even papal countries, as Austria, have forbidden the election of reactionary popes who have forgotten that this is the twentieth and not the fifteenth century. . . .

The Protestant religion always tends to the creation and development of strong characters and of men capable of self-government. It is the religion that must ultimately prevail to create and perpetuate a strong government by the people and for the people. The example of some nations in attempting self-government long before they are capable of it should not deter others from seeking the Protestant faith that can prepare them for it. Such help is needed, too, in securing the best education for all classes and to remove the reproach of illiteracy that has attended papal domination, leaving in Mexico only fifteen per cent. of the people who can read and write. It was that condition of illiteracy that led Madero to confess to the writer the immense difficulty of his task of giving Mexico real self-government and of accomplishing needed reforms, which would be possible only when the people were better educated. He declared that all that he contemplated was in the Bible and was possible through the Bible in the hands of his countrymen. When will his dream be realized?

Rome and the Bible

Latin America can show neither priests nor people who read the Bible, a priest rarely owning a book which

censures his own life and teaching. The people, when a copy comes into their possession, search in vain for any reference to the teachings which make up the substance of the doctrines of the Roman Church about the Mass, the Confessional, Purgatory and the worship of the Virgin. On the other hand they read our Lord's denunciation of the priest who went by on the other side without helping or binding up the wounds of the poor man who fell among thieves not very far from Jerusalem, as well as his denunciation of Jerusalem, the headquarters of the priests who had stoned many a prophet and who were the bitterest enemies of Jesus Christ, their High Priest being responsible for his judicial murder. They see nothing in its pages about the worship of the Virgin Mother, but a warning upon all who refuse to worship the Divine Son. They read there that no one can forgive sin but God and that we must confess our sins only to Him. They find that they are in God's word commanded to search the Scriptures that the priest forbids them to read. They read there that it is forbidden to make unto themselves any likeness or graven image and to bow down to it and worship it, while they surround themselves with crucifixes and images of saints and the Virgin Mary and make their prayers direct to them. They eat the supposed flesh of Christ while our Lord declared the flesh profiteth nothing. "It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life." . . .

Let Mr. James Bryce, our great English publicist, be our guide in Latin America as he describes it as

extending from the Rio Grande to the Straits of Magellan, thus embracing all Mexico and Central America as well:

"Another fact strikes the traveler with surprise. Both the intellectual and the ethical standards of conduct of these countries seem to be entirely divorced from religion. The women are almost universally the 'practising' Catholics, and so are the peasantry, tho the Christianity of the Indians bears only a distant resemblance to that of Europe. But men of the upper or educated class appear wholly indifferent to theology and to Christian worship. It has no interest for them. They are seldom actively hostile to Christianity, much less are they offensive when they speak of it, but they think it does not concern them, and may be left to women and peasants. . . . In Spanish America there was not much persecution, partly, no doubt, because there was not much heterodoxy, and the victims of the Inquisition were comparatively few. But the ministers of religion had ceased not only to rouse the soul, but to supply a pattern for conduct. There were always some admirable men to be found among them, some prelates, models of piety and virtue, some friars, devoted missionaries and humanely zealous in their effort to protect the Indians. Still the Church as a whole had lost its hold on the conscience and thought of the best spirits, and that hold it has never regained. In saying this I am comparing Catholic South America not with the Protestant countries of Europe, but with such Roman Catholic countries as France, Rhenish Prussia, and Bavaria, in all of which the Roman Church is a power in the world of thought and morals. In Eastern Europe the Orthodox Church has similarly shrivelled up and ceased to be an intellectual force, but there it has retained the affection of the upper classes, and is honored for its fidelity during centuries of Mussulman oppression.

In the more advanced parts of South America it seems to be regarded merely as a harmless Old World affair which belongs to the past order of things just as much as does the rule of Spain, but which may, so long as it does not interfere with politics, be treated with the respect which its antiquity commands. In both cases the undue stress laid upon the dogmatic side of theology and the formal or external side of worship has resulted in the loss of spiritual influence. In all the Spanish countries the church had trodden down the laity and had taken freedom and responsibility from them more than befell anywhere else in Christendom, making devotion consist in absolute submission. Thus when at last her sway vanished, her moral influence vanished with it. This absence of a religious foundation for thought and conduct is a grave misfortune for Latin America.

"The view that I am here presenting is based chiefly on what I saw in Mexico, Argentina, and Brazil, the three countries in which there is a larger educated class than in the less populous republics. It applies in a less degree to Chile; and there are, of course, exceptions in the three first-named republics also, tho not numerous enough to affect the general truth of what I am trying to state. The phenomenon is all the more remarkable because in the days when America began to be settled there was no part of Europe where religion had so strong a hold on the people as it had in Spain and Portugal. The Conquistadores, whatever may be thought of the influence of their faith upon their conduct, were ardently pious in their way. Even in the desire they profest for the propagation of the faith among the Indians, they were not consciously hypocritical, tho they never allowed their piety to stand in the way of their avarice."

Our Duty to Latin America

Now is there no duty which Protestantism owes to the Roman

Catholic countries of Latin America? Must they be left without the pure gospel and remain forever the slaves of a medieval Roman superstition? Is there no one to help the lame into the pool of Bethesda when its waters are troubled? Is it nothing more we owe than pity for a backward people who are living in the fifteenth century while the Great Powers are responsive to the light of thought and discovery and the true progress of the day? Because they had Moses and the prophets did Christ deem that He had no mission as a teacher and Savior to the Jewish people of His time and of all time? He did not come to save the whole, but the sick, and all the religion there is in the world to-day is what Christ brought. That true religion as it is in Jesus, the worship of the divine Son and not of the Virgin Mother, that direct approach to God through our one High Priest and Savior, through faith in whose merits we are justified and not by works of righteousness that we have done, that conscious presence of the Holy Spirit, the Lord of the harvest, all this belongs alone to the conquering faith. There is nothing in Latin America which excludes it save our own listlessness and lack of holy zeal. That which checked the Reformation under Luther and limited its conquests was the arrest of its missionary spirit. Says Macaulay: "Fifty years after the Lutheran Separation, Catholicism could scarcely maintain itself on the shores of the Mediterranean. A hundred years after the separation, Protestantism could scarcely maintain itself on the shores of the Baltic." He rightly attributes this change of weapons, when

Rome seized the sword of enthusiasm which Protestantism had wielded at first and a vigorous propagandism helped to recover papal territory, as well as to extend papal rule in distant parts of the world, while Protestantism ceased to be aggressive after securing a change of rulers in Northern Europe. . . . The future health of protestantism no less than the future weal of the backward nations, as in Latin America, depends upon our activity and fidelity in the obedience of Christ. . . .

Not to Destroy But to Fulfil

1. Our attitude toward the Roman Catholic Church in Latin America should be exactly that of our Lord toward Judaism in His day. We should come not to destroy but to fulfil. The Roman Church is not without an important measure of truth, altho greatly encrusted with error. The unfed people need the Holy Scriptures and the privilege of reading the revealed will of God. Missions should give the word of God to the people in their own vernacular that in the language in which they were born they can read the wonderful words and works of God. The right arm of our missionary work is the help given by the great Bible societies of the world. Nor can we hope for a safe and sure foundation of the work of evangelism and of education without the Word of God.

Preach the Word

2. Much attention should be given to expository preaching such as the apostles used in expounding the Old Testament to those whose minds, as well as the Scriptures, need opening to understand the Word. We should create a hunger for the Word of God

so that the colporteur may be welcome in every place. The missionary must become the forerunner of the school through the passion of the people to read that they may know for themselves the divine message. Preaching by exposition should be accompanied by preaching by example and exhortation, even beseeching men to be reconciled to God.

3. The fundamental doctrines of evangelical religion, too, should be much strest in Latin America in contrast with the doctrines of the priests who, if they preach at all, do not know the truth as it is in Jesus. As in the days of Luther, a people who learn to read the Bible in their own language will ask why the distinctive doctrines of Rome do not appear in its pages and will become the more eager for what is taught there. Catechisms for the children will often be eagerly read by their parents. Our own schools are essential in educating our converts while the parish school will undo our work. The printing press and all other auxiliaries found helpful in the Church at home are all the more needed in Latin America.

Courtesy vs. Controversy

4. The Latin American is naturally courteous and readily responds to kind and appreciative words about his country and his children and his home. We can not withhold these from a people whom we learned to love and whose salvation is ever on our hearts. Common courtesies can never be forgotten nor neglected among a people to whom they are a test of good breeding. Our Lord won a Samaritan village by asking for a drink of water.

5. Contributory to all this missionaries should avoid controversies with each other as well as with the natives. "If it be possible, as much as lieth in you, live peaceably with all men," was Paul's message to the Christians in Rome. Controversy, like anger, usually opens the mouth and shuts the eyes. If forced on us we may not always escape, but we should not invite it.

Unity and Harmony

6. The weakness of the Reformation was when Protestants, against the wicked teachings and practises of the papal church began to attack one another. In place of a united front against the most centralized organization the world has ever seen, they soon broke up into fighting sects, dis-fellowshipping each other and even burning one another. Happily we have had no religious wars in America and should see that our imported differences should not be repeated in Latin America in a way to hinder the kingdom of Christ. While we may have no surplus of fraternity at home let us export some of our best that it may be multiplied in the fertile soil of our foreign fields. It is not Methodism or Presbyterianism or Congregationalism that we are seeking to plant in pagan or papal lands, but Christianity. Let the Church in America salute the Church in Latin America with a united front and a united message of love and grace. It used to be charged that Rome sacrificed all things for unity, even truth itself, while Protestantism would sacrifice unity for truth. Happily this is no longer a duty or a necessity, but we should be willing to sacrifice denominational pride of numbers that

Christ may increase while we decrease. He who will lose his life shall find it. He is greatest who is servant of all.

7. Some Protestant churches whose theory of apostolic succession and priestly order and sacerdotal worship have much in common with the Church of Rome, have been embarrassed at the thought of attempting missions in lands where the Roman Catholic is dominant, since its formal creeds and much of its ritual have so much in common with what is to be found in their own Book of Common Prayer. Nor should we ever forget the fact that for so many centuries that was the only church and the custodian of the truth, as Judaism was in its day. Wherever there is a church or a religion that knows enough of the spirit of Christ to bleed and to bless, we dare not forbid them because they follow not us. But where after nearly four centuries,

as in Latin America, we find a kind of baptized paganism, where there has been little more than an exchange of one species of idolatry for another; where illegitimacy and illiteracy abound and the dominant church there is unable to correct either; where many priests are so notoriously immoral that wives are forbidden to attend the confessional and men ignore and despise the Church of Rome that has after centuries failed to command their respect and their confidence; where the state is so corrupt as to promote hired assassins to places of trust as a reward for their cowardly brutality; with such a state of confest and notorious debasement and immorality that smells to heaven, the duty of Christian missions is that of the good Samaritan, where priest and Levite passed by on either side. It is at once the parable and the example of our Lord.

"LET DOWN YOUR NETS"

Launch out into the deep,

The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,

Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on his bosom away—away,
Beauty and youth in relentless ruth
To its dark abyss for aye—for aye.

But the Master's voice comes over the sea,

"Let down your nets for a draught" for Me;

He stands in our midst on our wreck-strewn strand,

And sweet and royal is His command.

His pleading call
Is teach—to all!

And wherever the royal call is heard,
There hang the nets of the royal Word.
Trust to the nets and not to your skill,
Trust to the royal Master's will:
Let down your nets each day, each hour,
For the word of a king is a word of power;

And the King's own voice comes over the sea,

"Let down your nets for a draught" for Me!

—Selected.

A KOREAN VIEW OF JAPAN'S POLICY IN KOREA

BY A KOREAN IN AMERICA*



THE American and European newspapers have lately chronicled the arrests and alleged torture of Korean Christians charged by the Japanese gendarmerie with conspiracy against the life of the Japanese Governor, General Terauchi. Even in the trials in the Japanese courts, the Japanese were unable to produce proof that this crime was attempted or plotted. The only foundation they could find for their charges consisted of confessions made by the prisoners, who afterward repudiated them in open court and stated that the confessions were wrung from them by continued torture.

The difficult problem for the American public to understand is, what are the underlying causes of all this trouble? No one can understand or believe the possibility of this "incredible" story of forced confession under torture by the gendarmerie, unless he gets down to the bed rock of it.

No Korean, regardless of how anti-Japanese he may be, can deny the fact that Japan has made some wonderful material improvements in Korea since she took possession of it. Altho it is true that the improvements are, as a rule, more for the advancement of their own military plans than for the benefit of the Korean people in general, no American, however jingoistic he may be, can deny the marvelous progress Japan has made during the past half century, nor would we overlook the religious freedom which the Christian

missionaries in that "Island Empire" have enjoyed. For this reason it is hard for those who do not understand the inner motive of the Japanese policy in Korea, to believe the "incredible" tale of the Japanese torture of the Korean Christians. Indeed, it would be absurd to accuse Japan of such crime, if the true motive of the Japanese policy in Korea is to educate and enlighten the Korean people as she has educated her own. In order to understand the nature of Japan's action in the "conspiracy" case, it is necessary to know the underlying Japanese policy in Korea. . . .

Ever since their occupation of Korea the Japanese have aimed to stamp out the spirit of nationalism among the Koreans. With this in view they have stopt the publication of all newspapers and magazines that tended to preserve the spirit of Korean nationalism and have put the few remaining dailies under censorship. Thousands of books on Korean history, those giving the traditions of the Korean people and western books translated into the Korean language—every piece of literature that would stimulate national pride and patriotism among the Koreans was collected from all over the country and *burned*. School regulations forbade the teaching in the common schools of general history and geography—in fact, everything that would give the student a broader knowledge of the outside world. The higher education among the Koreans is deliberately opposed by the Japanese authorities, and Korean students are no longer per-

* The writer does not reveal his name—not because of himself, but for the sake of his parents and relatives in Korea.

mitted to go to Europe or America to obtain their education.

Indeed, the Japanese have succeeded in separating Korea from the outside world as much as possible. When foreign visitors of influence come to Korea, they are turned over to pro-Japanese foreigners in Korea, who are always willing and ready to advocate the Japanese cause. The Japanese authorities have made ludicrous attempts to keep the foreign visitors from learning the facts, and to keep distinguished public men, like Vice-President Fairbanks, from having private conversation with missionaries in Korea.

When the New York *Herald* first published the stories of the Japanese treatment of the Korean Christians, the Japanese press denied the statements. If it were not for the protests of the missionaries and the disinterested reports of such correspondents as J. K. Ohl, I believe that the Japanese would have continued their ill-treatment of the accused Christians. It was the public sentiment of the enlightened world that induced Japan to give the accused Christians a public trial.

The method of Japanese espionage in Korea is incredible to the western people. Every letter that goes out or goes into Korea is liable to be opened and examined before it is forwarded to its destination. No Korean in America dares to mention anything about politics in his letters to his friends or relatives in Korea. He knows that his letter will probably be opened and that if anything unfavorable to the Japanese administration is found therein the letter will not be delivered. The receiver would also be charged with treason and may be severely punished. Indeed, one of the

prominent missionaries in Korea wrote the following letter to Mr. William T. Ellis, the editor-in-chief of *The Continent*:

"There will be no address or superscription in this letter for reasons known to the police, but you will know from whom it is when I tell you that (here follows a code phrase which indicates the identity of the writer and which had been agreed upon to convey the warning that the writer was in imminent personal danger). We do not dare to write the things we know, for we have good reasons to believe that our letters are very carefully watched, and any indiscretion on our part in reporting the things which we know the Japanese are doing might get our poor helpless Koreans into trouble. For it would seem that what the Japanese are aiming to do is to hamper our work so that we will have to leave. They have always been jealous of our influence and incredibly suspicious of our designs, and would, no doubt, be very glad to get rid of us. Then, too, they are smart enough to know that by making the people Christian we are making enlightened people of them, who will be harder to exterminate or to reduce to serfdom than the raw heathens.

"I would not mind having them arrest me—I would like to see them try it—but that is not the way they are working. They would bother the Koreans instead. Our only weapon is public sentiment on the subject in the United States and widespread knowledge of the facts. It was effective before in stopping the torture of witnesses. These Japanese, of course, deny having used torture, but it is absolutely beyond question that they do. Some have gone insane from the pain. One and all tell the same story, even those who have not at any time seen one another during confinement. They tie their thumbs behind their backs and string them up, or crush their knuckles in a machine like a nut-cracker, and plunge their arms into unbearable hot

water, and threaten them with red-hot irons.”—(*Continent*, June 27, 1912.)

In spite of all the improvements in Korea attributed to the Japanese, the Korean people, outside of church influence, have fallen backward in their moral progress. Their time-honored traditions of the past virtue were wiped out, together with the repression of their national life, by their conquerors. They received no substitute. Instead, all forms of vice were encouraged, and in many cases were forced upon them by the Japanese.

Pastor Kil of Pyeng Yang, the minister of the largest Presbyterian Church in Korea, was arrested for preaching against the evil of cigaret smoking among boys. The analysis of the charge was: the manufacture of cigarets is a government monopoly; to speak against their use is to injure a government institution; to injure a government institution is to work against the government; to work against the government is treason; and therefore Pastor Kil was charged with treason.

F. A. McKenzie, the eminent British journalist who traveled all over the interior of Korea for independent investigation of the Korean conditions under the Japanese régime, gives the following account in his book, “The Tragedy of Korea”:

“One act on the part of the Japanese surprised most of those who knew them best. In Japan itself opium-smoking is prohibited under the heaviest penalties, and elaborate precautions are taken to shut opium in any of its forms out of the country. Strict anti-opium laws were also enforced in Korea under the old administration. The Japanese, however, now permitted numbers of their people to travel through the interior of Korea selling morphia to the natives. In the

northwest in particular, this caused quite a wave of morphia-mania.”

Thomas F. Millard, the distinguished American traveler and writer, sums up the account of his personal observations in Korea, in his book, “America and the Far Eastern Questions,” as follows:

“Seizure of land and properties of Koreans by Japanese without proper compensation or legal warrant; exclusion of Koreans from participation in commercial and industrial development of the country; subjection of Koreans to abuse and indignities at the hands of Japanese immigrants, military and civil officials; the practical impossibility of Koreans to obtain justice in issues against Japanese; superior advantages of Japanese over Korean tradesmen and merchants, through the preferential treatment accorded by Japanese administration, debauchery of Korean morals by Japanese immigrants, by introduction of thousands of Japanese prostitutes and by the introduction of pernicious vices, such as opium and lotteries.

“The detriments so summarized are not based upon few and isolated facts, but are so numerous and widespread as to unmistakably indicate that they are partly the result of premeditated general policy and partly due to the laxity and indifference of Japanese administrators.

“The truth is that the Japanese in Korea demean themselves, not as ordinary immigrants, but as over-lords; and this is as true of the Japanese coolie in his sphere, as it is of the highest officials. The average Japanese in Korea assumes to regard Koreans a subject race. Moreover they are supported in this attitude by the policy of the Japanese government, and by the actions of Japanese officials in Korea. Indeed, the plight of a Korean in his own country is now a sorry one; yet curiously enough, he may not emigrate without permission of the Japanese authorities.”

Taking all these things into consider-

ation, the Japanese treatment of Korean Christians, what might be expected in view of their policy to wipe out completely all that is distinctly Korean? In order to do so, it is necessary to keep the Koreans as subservient as possible. The Japanese know that Christianity will stiffen Korea's moral fiber, awaken the dormant intellectual life and revitalize the manhood of the dead nation. The most progressive, self-reliant and efficient of all Koreans are the Christians. While obedient to the Japanese laws—and admittedly the ones who prevented a rebellion at the time of the annexation, for they saw the hopelessness of trying to cope with their formidable foe—nevertheless they refuse to worship the Japanese emperor's tablet, or to keep heathen festivals. They submit to injustice, and they show how Christians can die for the sake of righteousness, but they will not deny their faith. Japan does not look with favor upon an agency which makes men of this independent sort. When one understands all these things, can he wonder why Japan is so jealous of the Christian influence in Korea?

The 106 accused "conspirators" are among those who prevented the rebellion against Japan at the time of annexation; condemned the assassination of Prince Ito and Mr. Stevens; and have opposed all the radical measures of the "hot-heads" among their countrymen. The accused Christians, including editors, professors, pastors,

deacons and elders of the church, are the leading men in Korea, who firmly believe that the only salvation of their country lies in the complete education of all the people in the peninsula.

Baron Yun Chi Ho, who was charged as the ringleader of the conspiracy, is a graduate of Vanderbilt University, Nashville, was the vice-minister of foreign affairs under the Korean administration, a Korean Methodist delegate to the Edinburgh conference, and the president of the Methodist College at Song Do. So conservative and non-resistant was he in regard to politics, that many of the Korean radicals falsely charged him as being pro-Japanese. Indeed, it is just as absurd to believe that men like Baron Yun or Pastor Kil forming a conspiracy to murder the Governor-General Terauchi, as it is to assume Dr. Eliot of Harvard, or Cardinal Gibbons plotting the assassination of the President of the United States. Japan has no prejudice against Christianity as a religion, but she does oppose the effects of it upon the Korean people—the awakening of national consciousness, the rapid growth of intellectual and moral life and building up of genuine manhood.

An American writer, who is well informed concerning Korean affairs, well expressed the truth when he said, in regard to the trials of the Korean Christians, "It is not religious persecution of Christianity, but it is political persecution of the Church."

"BLEACHER CHRISTIANS"

Mrs. Helen Barrett Montgomery says that "too many church-members are sitting on the bleachers watching the game and are not down in the dust and struggle of it." What a lot of "Bleacher Christians" there are! Some did not even pay the gate money, but climbed over the fence. They watch the game, and many are not even good "rooters." Suppose we get down off the bleachers and go onto the field, or if we can not do that we can cheer with our "Rah-rah-rahs" and amens.

ALONE WITH GOD*

AN ADDRESS BY JOHN R. MOTT, LL.D.



THE practise of withdrawal from the turmoil and activities of the world and from the presence of men, for purposes of spiritual realization and renewal, and to be alone with God, is more needed at this time than at any other time in the history of the Church. There is going on an unprecedented development of material resources throughout the world, in which India is taking increasing part. The growing difficulty of getting alone for any purpose, by reason of ever-expanding facilities of communication, means that we are constantly in the presence of men and that we are ever hearing the voices of men and their claims and their needs. It is becoming increasingly difficult to get away from the presence of people. Therefore, we do well to protect those habits which will isolate us for the purpose of spiritual realization and renewal.

Moreover, the world is unprecedentedly active at this time. I would not call a halt on the rising tide of good works, for, without doubt, "By their *fruits* ye shall know them," but I would enter a plea, even among the Christians of a land famous for its habits of spiritual withdrawal from the world, for preserving the proper balance between the life of activity with men on the one hand, and the life of reflection and communion alone with God on the other hand. You must see to it that amid all the changes that are now taking place in India, this great heritage of her past ages be not lost. You must see to it, not only for the sake of India but also for the sake of the whole world, particularly the Western world. The West has a message to the East. If I do not misunderstand it, that message is the note of reality, of insisting on testing a religion by its power to transform the individual and society. But the East has as great a message to the West, the message to look more

beyond the things that are seen, the cultivation of that calm and retiracy and practise of meditation so characteristic of the East.

Let us notice some reasons which have always been true why it is not only desirable but absolutely necessary to withdraw at times from the activities of the world and from the presence of men for purposes of spiritual realization and renewal.

The Voice of Conscience

In the first place, to make the voice of conscience reliable and efficient. If conscience is to be reliable and efficient, it must be educated. This takes time. It will require the giving of time all through life. Can one say at any point in his life that his conscience is already completely educated? Conscience to become reliable and efficient and to remain so must not only be educated, it must be sensitive. Have you ever known a person intimately who has told you that he could keep his conscience sensitive so that it would detect temptation quickly and respond promptly and vigorously without the practise of applying at stated times the truth of God to his life? Conscience, to be reliable and efficient, must be not only educated and sensitive, it must be unburdened; it must not have the handicap of weights. A burdened conscience tells us we have sinned, tells us that we have fallen short, and yet has not taken the time to lay aside that weight. It requires time to confess; back of that it requires time to realize that confession is necessary. I can not have confidence that a man will make his conscience the instrument which God intended it should be in the furtherance of his life without this practise of quiet times alone with God and the searching Word of His truth applied to his conscience.

But, in the second place, in order to make our wills sufficiently strong to take the step between knowing duty and doing duty, this practise of spend-

*An address delivered on Dr. Mott's recent tour. Reprinted from *The Young Men of India*.

ing time alone with God is indispensable. Our religion is a superhuman religion. God is the source of its light and energy. It is not in man to energize his own will, to take these steps toward Christlikeness and the accomplishment of the will of God. It is they that wait upon the Lord that renew their strength, or better rendered, "they that wait upon the Lord shall change their strength;" that is, they shall change their weakness for the omnipotent might of God. But notice it is they that *wait*. It takes time to effect this transfer. It requires solitude for men to get to the point that they admit their weakness and exercise that grasp of faith that enables them to claim the great energies which God wishes to realize in their lives.

Observe a third reason why this practise is not simply desirable but essential. It is *that we may preserve the power of growth* in faith and character.

It is not the number of books which we read which is going to buttress faith and expand character. It is not the number of sermons and addresses to which we listen which will accomplish these desirable results. It is the extent and the earnestness with which one appropriates the truth which he reads or hears. A man may hear but not appropriate, because he does not so order his life that the truth is permitted to find him and have right of way within him. It is not only possible to be failing to grow, but, more serious still, to be starving, because one is not having regular and sufficient food, and because he is not using ordinary common-sense methods by which he can assimilate his food. I think there is nothing more pathetic than to find in some of our Christian Associations people busy in good works, who are handing out with emaciated fingers the bread of life to others.

A fourth reason why this practise is so essential is *that we may be men of vision*. Solitude is as necessary for the imagination as society is wholesome for character.

"If chosen men had never been alone,
In deep mid silence open-doored to God,
No greatness ever had been dreamed or
done."

The visions, which have meant most to men and through them to their fellows, have come to them in the quiet places. As our boat steamed over the eastern Mediterranean one day, a fellow-passenger pointed out the little island of Patmos. As one noticed the isolation of that stony isle and realized the conditions that it enforced as well as made possible, one came to understand how it was that St. John struck such deep notes and how he had those visions that have beckoned on and inspired the Church through all the centuries. Horace Bushnell had the practise of withdrawal from people for meditation, usually in the night, for he found he could best get this solitude in the night watches. Even after he had been preaching for years, one morning he announced, "I discovered the gospel last night." On another morning he said, "I spent two hours in reflection last night, and now I understand what it is to be a disciple of Jesus Christ."

To Ensure Helpfulness

Let us bear in mind, also, the altruistic reason for acquiring and preserving the habit of spending time alone with God. That is, in order to ensure our largest helpfulness to others. There is danger lest some of us be so busy keeping other people's vineyards that our own vineyard will not be kept. It is possible for some men to work so much for others that they lose the ability of being most largely helpful to them. They lose vitality, freshness, and contagious enthusiasm. They become mechanical. They cease to be channels for inspiration and power. One needs to be able to say, "What mine eyes have *seen* and mine ears have *heard* declare I unto you." It was that way with St. Paul. After his long solitude in Arabia he was able to come forth and say with conviction, "*My gospel*." It was not second-hand

with him. It had found him. It had transformed him. He had a sense of proprietorship. He was able to commend such a gospel with conviction.

A few years ago one of the secular papers of Paris took a vote, as they had been in the habit of doing at different periods for years, as to the Frenchman who had done most for France. Up to this last vote Napoleon always led in the poll. But in this one Napoleon was fourth in the list. Pasteur, the great scientist, was first. You remember that for nearly 30 years he isolated himself, and in those prolonged years of investigation and reflection made those discoveries which brought so much of beneficence and helpfulness to his countrymen and to the world. We should remember that we are not fountains, but vessels, and that therefore we need to be filled and refilled. Murray McCheyne, one of the godliest students, whenever he had a piece of work to do, first of all prepared his own soul. How different it is with us when we are under pressure. We say we have only so much time to get ready for teaching that Bible class, to prepare to give that practical talk, to arrange to do that piece of church or mission work, and we neglect the most important part of our preparation. We forget that we would save time if we prepared the spirit first.

What Does It Cost?

What does it cost to acquire and maintain this practise of withdrawal from the activeness and turmoil of the world and from the presence of men for the purpose of spiritual realization and renewal? Do I need to say that it will cost time? Some would have preferred to hear any other word. They would rather pay in any other kind of coin; but for some reason God has required that we shall pay time to know Him and to become conscious of His presence and to live in His power. Many hundreds of Christians have taken up this challenge: to spend the first 30 minutes of every day for a month alone with God and His truth, for this purpose, and then to say at

the end of that month whether it has interfered with their working efficiency. These men have said, "That is a fair proposition." They argued: "It is not fair for us to say that this thing can not be done without trying it, as long as so many who have tried it say that it can be done." And so many hundreds of busy men, men who are earnest and honest, have tried this plan. I have yet to hear of one who has given it a fair, thorough test who reports that this practise has lowered his standing, interfered with his working efficiency, or diminished the output in his regular work. On the contrary, man after man has said that the practise has meant more to him than any one habit he has ever formed.

It would hardly seem necessary to defend such a habit. One's common sense tells him that without time alone with God he is not going to be able to do any of the things that he most values. One must devote sufficient time to such a purpose. It takes time to detach ourselves from others and from our work. Two to four minutes spent in reading a chapter of the Bible is not sufficient. It takes longer than that for a man to detach himself from what he has been doing and what he wants to do next. It takes time for the fires to kindle and burn. Psychologically, it takes time to let the truth find a man so that it lays powerful hold on him. It takes time to receive deep impressions.

I am entering a plea for *deliberation in our spiritual exercises* as contrasted with haste. It is not a form I am pleading for. It is the reality. It is to spend enough time, it matters not how much, to be quiet and to have our faith command us as a reality. Some men have schooled themselves to make this contact and preserve it in less time than others. It is the reality of actual communication with God and of actual appropriation of His truth at stated times each day on which we should insist. It means time enough to forget the watch, the clock and the bell—*time enough to forget time*.

Another thing that it will cost be-

sides time is decisive acts of the will. I am persuaded that our trouble is not so much the want of time as the want of a plan and of acting upon the plan. If a man is going to form a resolution that issues in action, I have observed he must have a desire for that thing. If you strongly desire anything and are absolutely convinced that you must have it, then the resolution becomes operative with you. I despair of having this matter take strong hold of a man unless he goes away and reflects upon it until the petty excuses are brushed aside and the mole-hills that he may have magnified into mountains take their proper proportions as a result of his own honest thinking. Then there will follow deep conviction and strong desire which will issue in resolution capable of forming a habit.

Another price we have to pay, besides resolution and time, is discriminating self-denial. It is not easy to form this habit; it will not be easy to maintain it. Here and there among us are men who once formed this habit and then let it lose its hold upon them. These men know what I mean when I say it is not easy to maintain this habit. But it is well to pay price to do it. The busier a man is, the more necessary it is. The very reason that we are prone to assign for not forming this habit is one of the reasons why Christ maintained it. The busier a man is, the more important it is that he have this practise. The more some of us have to give up to from this habit, the more it will mean to us in after life.

Jesus Christ is the fountain of spiritual life and energy. How does one keep near that fountain? Each one of us as he would go out under the silent stars at night would find it easier to remind himself of Christ than in the midst of crowds of men, or if he would go out under the trees in the day he

would find that association with the works of God facilitates the drawing near to God.

That is one help. Another is to associate with people who know Jesus Christ at first-hand. I know some people in whose presence it is very easy for me to realize the presence of Jesus Christ. There are other people in whose presence it is more difficult. There are certain books of biography, the turning of the pages of which and scanning the experiences there portrayed cause the fires to burn within one and bring Christ near.

Another way to get near this fountain is to get alongside of men who are in deep need. I do not overlook any of these methods, but I want to emphasize preeminently that the best method of keeping near the fountain is to keep near the pages which tell us of Jesus Christ and His teachings. The cause of all our evils in the last analysis is neglect of this. Hence come our superficial and fruitless lives and toil; hence come our defeats; hence come our wanderings in the mazes of unbelief; but earnestly and prayerfully meditating upon these pages and letting Christ communicate through them His own light and spiritual impulses preserves and enlarges our faith as a great reality, develops the abounding life, and stimulates to unselfish and fruitful achievement.

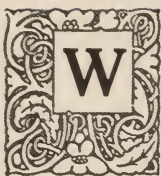
Let us remember to withdraw from men and go alone, but go alone with God. It is solitude we seek, but it is solitude that is not solitary. It is filled with God. It is to be a place of stillness—so still that we shall hear the voice that His sheep always know, for a stranger they will not follow. Whatever other resolutions we fail to form, let us not fail to form the undiscourageable resolution to preserve henceforth a zone of silence around our lives.

"Is not God, who made the sun to shine, also willing and able to let His light and His presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Why, then, does He do it so seldom, and in such feeble measure? There is but one answer: you do not permit it. You are so occupied and filled up with other things—religious things, perhaps—that you do not give God time to make Himself known, and to enter and take possession."

—ANDREW MURRAY.

THE PUTUMAYO: THE DEVIL'S PARADISE*

A REVIEW BY ERNEST D. PIERSON



WE have here the first adequate and authoritative account of conditions in the Peruvian rubber region, and of the atrocities perpetrated upon the Indians by the agents of The Amazon Company. There is much too horrible to be told, and the tropical jungles guard their secrets well, but there is abundant material to startle the civilized world anew, and the feeling of indignation which the first reports created will be intensified by this story of the reign of crime and terror in the Amazon valley.

A valuable feature of the present volume is the journal of the American engineer, W. E. Hardenburg, to whom, more than to any other individual belongs the credit of having been the first to reveal to the world in England, in 1909, the terrible conditions prevailing in the Putumayo, and the wholesale murders of Indians by the agents of an English rubber company. Mr. Hardenburg was maltreated, robbed, imprisoned, and barely escaped with his life from the clutches of the outlaws employed by this corporation. The story of his stirring adventures in the rubber region among men who were far more to be feared than the beasts of the forest, is of deep and sustained interest, and is written in a simple, unaffected style that bears every sign of sincerity and truth.

C. Reginald Enock, who edits this volume, is a well-known authority on South America, and supplies some illuminating chapters on ethnological and geographical conditions in the Putumayo district; in addition, there are copious extracts from Sir Roger Casements' celebrated report. It seems proper to emphasize the fact that this important work was written with an evident desire to be fair to the parties involved. The somber record of man's inhumanity to man is too appalling to

need any additional coloring, and apart from Hardenburg's narrative, where the long-suffering author occasionally expresses himself with some bitterness, the story is distinguished for its dispassionate and judicial tone.

The condition of these Indians makes a strong appeal to the Christian heart. The difficulties in the way of establishing Christian missions among them only emphasizes the necessity if the Indians are to be saved from total extinction. Mr. Enock, the editor of the present volume, says that the existing Romish Church in the Andean highlands is "a valuable restraining force, but its methods often partake of spoliation of the Indians under the cloak of religion, and of what as regards certain of its attributes is practically idolatry; while the moral character of the village priest leaves much to be desired." A bitter opposition to Protestant propaganda is a matter of Catholic principle in this region, and is often displayed in openly aggressive acts. The Christian missionary who ventures into the Putumayo under present conditions must be of the sternest stuff, and prepared to live in the midst of daily dangers, from the climate, which is peculiarly fatal to white men, and from the hostility of the rubber agents, who are a law unto themselves. A Christian missionary in the Putumayo, says Mr. Enock, should be prepared to exercise a more or less "muscular" kind of Christianity, for there is at times need of physical prowess to secure respect from the slave drivers and brutal men who may be said to control the Peruvian rubber region. A distinguished judge once stated that a white man's life is no safer in the Amazonian forests than a native's. Yet the Christian Church would be false to its God and its duty toward humanity if it failed to respond to the mute cry for help arising from a persecuted and perishing people. In ten years a population

* The Putumayo: The Devil's Paradise. By W. E. Hardenburg. Edited by C. Reginald Enock, F.R.G.S. 340 pp. 16 illustrations and map. T. Fisher Unwin, London. 10s. 6d., net.

of 50,000 Indians has been reduced by maltreatment and murder to less than 10,000. Human sacrifice has attained such vast proportions that many parts of the forest resemble battlefields from the heaps of bones scattered about. These defenseless, unarmed people were murdered for no crime or offense, by men who drew the largest profits from the rubber company.

The Peruvian Government welcomed the establishment of The Amazonian Company backed by English capital and influence in the debatable territory of the Putumayo, in which her rights were far from being secure. To have a powerful organization in control of that wild and lawless region was a safeguard against the encroachments of Colombia, and the government was not inclined to ask embarrassing questions concerning the company's treatment of the natives. A central government at Lima may have the very best intentions, but when we consider the vast distances and lack of communication, its position becomes very difficult. Sir Roger Casement was convinced, when in this region, that punishment of the wrongdoers was not to be expected, and possibly beyond the ability of the local executives to ensure. "Custom, sanctioned by long tradition, and an evil usage whose maxim is that 'the Indian has no rights,' are far stronger than a distant law that rarely emerges into practise."

The business of selling Indians as slaves, and a constant traffic in Indian women, has been known to the authorities ever since rubber gathering began. They are entirely without protection of the law from the whites, who hunt the mlike wild animals. In an article published in the principal newspaper of Lima in 1906, it was said:

"Bands of armed men are constantly organized for sudden descent upon groups, or communities of savages, no matter whether they are friendly or hostile, making them prisoners in the midst of extermination and blood. Urged on by the profit arising from the sale of boys, robust youths, and young women, they tear children from

their mothers' arms, wives from their husbands, without pity, and pass them on from hand to hand as slaves. It were well to use their labor and cultivate their intelligence, but not for business purposes to make them the victims of the knife and the lash."

When it is understood that these crimes are winked at by the Peruvian authorities, any hope of saving them by appealing to the central government would be a mere waste of time under present conditions. "Peru herself," says Sir Roger Casement, "can only greatly benefit from the establishment of a civilized and humane administration, but it is vain to hope that she can end lawlessness in the rubber region so long as South American officialdom is what it is."

These Indians so ruthlessly sacrificed through blood-lust and greed, are well worth saving. They are naturally docile and obedient, like grown-up children, confiding, and are trusting, faithful even unto death in their family relations. Brought under Christian influences and properly treated, they might become valuable citizens.

"The governing Peruvians and Bolivians are drawn from this race. . . . The Indians have formed the mothers of the Peruvians, and their neighbors, from presidents and cabinet ministers downward. These poor women, who have been outraged, starved, murdered or burnt alive, are of their own flesh. What reparation will Peru make to expiate these terrible outrages against man and nature?"

The Peruvian Government can not, or will not, save the Indians from extinction. Sir Edward Grey waited 18 months before making public Consul Casement's report, that Peru might have time to introduce reforms and punish the outlaws who had sullied the fair name of the Republic. But nothing was done of any moment. The chief criminals disappeared for a time and "could not be found," a petty official was removed here and there, and that was the end of the reforming process. It is evident that if the Indians are to be saved from extermination, some great power must interfere.

EDITORIALS

A QUESTION OF POWER

THERE are many varied opinions as to the efficacy of the campaigns conducted by "professional" evangelists and there are even more diverse views in regard to "Billy" Sunday and his methods. Neither of these questions is of vital importance, and the articles on the subject published in this number of the REVIEW are not intended to exalt any particular man or his methods. No doubt there is much to criticize in both (especially as to the extreme emphasis on numbers and on the "free will" offering), but all who have had intimate experience with the man are agreed as to his Christian character, his sincerity, the power of his message and the abiding results that follow his preaching. Thank God for these. "By their fruits ye shall know them."

Our purpose in publishing the articles on Mr. Sunday's campaigns in Columbus and in Erie, is to show that the Gospel of Christ, when proclaimed fully, fearlessly and lovingly, has lost none of its power to capture men and to transform their lives and reform communities. We are also confirmed in the belief that any reform movement that does not seek first the spiritual regeneration of the individual is doomed to utter failure. The external appearances may be changed for a brief period, but the "dog will return to his own vomit again and the sow that was washed to her wallowing in the mire."

This is not only theoretically true, but it is the experience of those who have spent their lives working for the social uplift of men. Let a drunkard or a harlot, a thief or any other sinner be converted and he or she will immediately seek to create a new environment. If the Christian education of such be continued they will increasingly surround themselves with the pure, the beautiful and the good. They will seek to make their fellow men better, not merely by social service, law-making and just government,

but by leading them first of all to the Fountain where they themselves have been cleansed and where they have found new life and new happiness.

Let us have more social service that springs from love to our Lord Jesus Christ and to our fellow men; let us have laws more nearly conformed to the laws of God; let us demand more earnestly that our rulers observe these laws themselves and enforce them impartially—let us have all this, but above all, let us not forget that it is the Gospel of Christ that is "the power of God unto salvation to every one that believeth." Regeneration of the individual must precede the regeneration of society, and any form of work for the betterment of mankind that forgets this is doomed to failure. Men must seek God if they would live.

A STRONG BIBLE MISSION

THE National Bible Institute of New York is, to our mind, one of the most spiritual, efficient and economical agencies for Christian service that may be found in America. Its principles and doctrinal basis are similar to those of the China Inland Mission. It emphasizes sound Biblical teaching, faith in the deity of Christ and in salvation only through His atoning work; it is conducted on practical Christian lines and is interdenominational and unsectarian.

This Bible Institute on an income (entirely voluntary gifts) of about \$30,000 a year, conducts four rescue missions in New York, one in Germantown, Pa., and one in New Haven, Conn., in each of which gospel services are held every night in the year.

It also holds daily noon-day evangelistic open-air services in New York, from May to October, inclusive, in three centers of the great metropolis.

For seven months of the year, holds an evening-school for the training of lay Christian workers. The studies comprise Bible teachings and practical methods of evangelism.

WORLD-WIDE MISSIONARY NEWS

AFRICA

EGYPT AND THE BARBARY STATES

Dr Zwemer's Visit to Belbeis

DR. S. M. ZWEMER recently paid a visit to Belbeis, the results of which called from the hearts of the local workers songs of praise to God.

Within an hour after his arrival he was holding the attention of about fifty of our schoolboys, mostly Moslems, on the five pillars of Islam—witness, prayer, fasting, almsgiving, and pilgrimage. He drew a wonderful picture from these, showing how they were all commanded in the Gospel—right from the time of Christ. The boys were spellbound, especially at the last point, thinking that the Christians had no “Mecca.” Dr. Zwemer powerfully proved all his points from the Lord’s Commission, and clinched his forceful argument by declaring that we are pilgrims in this district to lead them to a life of purity and power in the Lord of glory.

After more private conferences and seasons of prayer, a large meeting was held in the school-room of the Egypt General Mission. The place was packed, in response to invitations by card. Dispensing with formalities, after a brief introduction and prayer, Dr. Zwemer took as his subject: “Nearness to God.” He mentioned six steps which led up to nearness to God—the final step being through our Lord Jesus Christ, by whom, to whom, and through whom are all things.

Then he threw the meeting open for questions. Immediately a sheikh rose and asked him to settle this which is to them the most serious question of all: How could God have a Son? Dr. Zwemer reminded them that in the Koran, orphans are called the sons of God. Then he turned and with tremendous force said, “God forbid that we should conceive that the Almighty could beget a son after our carnal imaginings.” I never ex-

perienced anything so remarkable in this country as the way the atmosphere cleared after this pronouncement. We closed with brief prayer, during which all stood. Then many shook hands with the speaker, and requested him to stay and give them some further addresses.

When Dr. Zwemer left us for Cairo, he traveled in a third-class Pullman car, and shouted out five times to the crowded compartment: “There is no god but one God.” The people all gathered around him, and then he preached to them for over half-an-hour.

W. BRADLEY.

The Coptic Church of To-day

THE Coptic Church, dating from the first century, was once powerful and progressive. Its clergy consists of monks, deacons, priests, arch-priests, bishops and metropolitans, the whole hierarchy being under the direction of the Coptic Patriarch of Alexandria. The ignorance of the clergy has increased during the centuries to such an extent that they not only neglect the Bible themselves, but persecute those of their people who study it. The Swedish missionary, Cedarquist, reported only lately that in September, 1911, a Coptic bishop and four other officials imprisoned a whole Sunday-school class which was held in the premises of the British and Foreign Bible Society, and placed every member of it in irons—even the children of seven and nine years.

It is not so very strange, under these circumstances that many conversions of Abyssinian Christians to Mohammedanism are being reported (see *MISSIONARY REVIEW*, June, 1912, p. 466). While the Coptic Church of Egypt is in a somewhat better spiritual state than that of Abyssinia, both need a great revival through the preaching of the Gospel and the power of the Holy Spirit.

Bibles in Egyptian Schools

THE government of Egypt, through the minister of education, recently ordered 460 Bibles, 400 New Testaments, 20 reference Bibles and 20 copies of the concordance for their schools. This is the first time the Bible has been introduced into the government schools of Egypt.

More Missionaries From Germany

THE German Sudan Pioneer Mission sent out new laborers to Egypt recently, viz., one ordained missionary to Daran, two unmarried women, the one to Edfu, the other to Assuan, and two unpaid volunteer workers. One of the volunteers is the Princess Mary Agnes of Hohenlohe-Ingelfingen, a member of Germany's highest nobility.

North Africa Then and Now

HOW strange to recall that once strong churches were burning for God all over North Africa—and now? Cold, icy Islam has gripped the land; the sort of glacial period of Africa's ecclesiastical history. "Believe and live!" said the old preacher of Carthage, "Believe or die!" challenged the invading Arabs. What a contrast!

The last thing Jesus Christ is seen doing on earth is His planning a loving crusade of mercy in the words: "Go ye out into all the world and preach the good news."

The last thing Mohammed ever did was his planning a bloody war of extermination on all who refuse his—at sword's point—dogma.

Rome's Work in Africa

ACCORDING to the monthly magazine, *Die Katholischen Missionen*, the Roman Catholic Church has 2,305 priests, 1,182 monks, 3,280 nuns, and 652 catechists at work in Africa. It has 4,199 mission stations, 3,883 schools with 230,000 scholars and 300 orphanages in addition. The number of converts from heathenism is given as 1,100,000, besides 312,000 Roman Catholics of European descent, and nearly 600,000 catechumens.—*Bible in the World*.

THE KONGO AND WEST AFRICA

Belgium and the Kongo

THE Kongo Reform Association encouragingly notes the immense change for the better in the state of affairs on the Kongo. The Secretary says: "Noting, as the Association does, much that is deeply regrettable, it feels bound, nevertheless, to place on record its belief—on the evidence before it—that, compared with the dreadful historic and recent past, the condition of the Kongo (save in one region) bears to-day no relation to the conditions which prevailed under King Leopold II.'s personal administration. Systematized, officially directed and inspired enslavement of the people, accompanied by brutalities, violence, and torture as a fixed, definite policy for purposes alike of public revenue and private profit, has disappeared from five-sixths of the Kongo. The country is being no longer run at a profit, but at a direct loss to the Belgian exchequer."

A Phenomenal Achievement

THE little negro Baptist Church at Wathen on the Kongo established last year 52 new outposts. Of its 196 evangelists, 92 are supported by the church itself and 104 are voluntary workers. The total church membership is 1,995, so that every tenth member is an evangelist. Can any church in America match this showing?

UGANDA AND EAST AFRICA

A Wonderful People

AFTER a recent visit to Uganda, Harlan P. Beach writes in the *Sunday-school Times* of the people of Mengo, the capital city:

"But our concern is with the teeming humanity which surrounds us. The men and women, and especially the bewitching children all about, seem to be of a different order than those seen in British East Africa. Here nearly every one is well clothed, the men usually in a long, well-made white garment, the women in a draped gown extending from just below the arms to the ankles, and the

children in miniature replicas of the dress of their elders. Where have you ever seen such grace in the feminine figure as here? From babyhood, when the two-year-old girlie demurely places on her shaven head a tiny wad of cloth for a cushion, upon which she deposits a foot or two of sugar-cane, and then walks away in absolute uprightness, nicely balancing her sweet possession, to the matron whose equally smooth pate sustains a pint bottle of medicine or a hundred pounds of bananas, this gracefulness of movement and perfection of figure have been evolving. But the unexpected politeness of old and young is even more fascinating. You are thanked—on being asked whether you had a restful night—for having slept so well; you are even more profusely congratulated when you spank some obstreperous youngster who has violated his racial reputation for good form; the lad walking in the same direction with you, of course, insists on carrying your camera; the spotlessly drest student comes silently behind you as you drudge up the slope of Namirembe and gently pushes you to the top, whether you are aged 60 or 30."

A Wonderful Church

DR. H. P. BEACH says this about the Mengo Church:

"Monthly it gathers some 600 children from a region 10 miles in diameter. The poor boys and girls have done what they could in their own neighborhood, but they are filled with a passion for the regions beyond, where savagery is still rampant; and they have been planting spare bits of garden, whose produce they monthly contribute to the furtherance of the Gospel in remote regions, the aggregate netting some \$60 a year. In a single month they have brought in 1,800 pounds of seeds to be sold for the cause. Missions have made the people of Uganda a nation of readers. Churches are planted everywhere, tho they are often 'churches in the house.' Then comes the church-school, where all learn to read as well as

worship. Education is more formal in the principal centers, having as its two foci the king's school for youths in Budo and the higher girls' school at Gayaza. The latter especially is interesting, as it shows how the new womanhood of the kingdom is coming to its own. Two of the most notable pupils, when I was there, were the king's sister, a most bewitching damsel, with all the beauty and grace of an Occidental princess, and another girl, who is the daughter of the man who murdered Bishop Hannington."

\$25,000 for Livingstonia

AFTER all the Livingstone Centenary celebrations—what? Some practical result should come out of all the revived interest in Africa, and the Christian community should see that it is worthy of the occasion. It is pleasant to record that the Rev. Donald Fraser has already, at the time of writing, secured the sum of \$25,000 for extension work in the hinterland of Livingstonia. This is for a period of five years, or at the rate of \$5,000 per annum. The donor, with the humility that accompanies all true gifts, chooses to be known simply as "a friend of missions."

SOUTH AFRICA AND MADAGASCAR

The Testimony of a Negro Boy

MESHEK KASHE (Vryburg) recently sent a message from his son David, who was educated at Lovedale Institute, South Africa. The boy died last August, having sent the following message to all, preachers, teachers and scholars:

"When I was well and learning at Lovedale, all the world was mine, and it was wide and beautiful, and happy, and I had great ambitions, I was going to be a missionary and turn many to repentance. Then when sickness came, the world narrowed and grew small and undesirable, and as pain and weakness ruled me, it all faded and all my learning went into oblivion, only one book helped me, the Bible. When I could not read it, it was by me, I could feel it, and then *that* faded

too and only two words remained to me in my pain, they hang in my old schoolroom at Auckland, and are ever before me *U-Tiro ulutando*, and this is my message to Lovedale to-day. You will get it when I am away; but I call it out with all my little breath to-day, 'God is Love,' and you will hear it if you listen from the other land, I will call it to you always, 'God is Love.'"

South African Students at Work

TOWARD the solution of South African problems the Students' Christian Association feels its responsibility and is doing its share. The movement has spread rapidly throughout nearly the entire land and has a firm footing in most of the important schools and colleges of the Union, with branches also in the native schools, and all sections are adequately represented on the Central Committee. In the European centers of education, it counts its members among the English and Dutch-speaking students alike. These work and pray together in the ordinary meetings and Bible circles of the branches, and meet at the large conferences where, more than anywhere else, they learn to know one another, as they unite to serve a common Master. To the solution of the native problem the Students' Christian Association contributes its share by arousing missionary interest among the European students and doing evangelistic work among the natives themselves.

There is, however, a far greater task than even these. It is the problem of winning the rising generation of a new country, in a materialistic age, for the Kingdom of Heaven. Here if anywhere the Students' Christian Association has proved its right to exist.—*The Student World*.

MADAGASCAR

French Opposition to the Gospel

FRENCH authorities in Madagascar are seriously hampering the work of English Christians in the island. The English work was begun many years before Madagascar passed under

French control in 1895. Previous to that time, in spite of long-continued persecution by the native court, the faith spread. When the attitude of the court changed from persecutor to protector the expansion was rapid, and by 1895 fully 400,000 Christians out of a population of two and a half millions were enrolled in the various missions. The evident hostility of the French authorities to the English work led many to renounce their Christian profession. Bishop King of Madagascar, speaking recently in London at a meeting under the auspices of the Society for the Propagation of the Gospel, said that the unfavorable attitude of the French officials made it almost impossible to establish new missions in occupied districts. Under the law no native may lend his house for any meeting of a religious character. Such meetings can only be held in buildings authorized by the government. In most cases when permission to use such buildings has been asked it has been refused, in spite of the fact that in many villages where the bishop desired to begin work there was no church of any kind in the neighborhood, and the people had expressed their preference for a Church of England Mission. Here is the bishop's predicament in his own words: "I can not hold an open-air meeting because that is forbidden; I can not call the people into a private house; I can not tell the few people that I may be able to reach by conversation that they had better meet together every Sunday and read their Bibles and pray together, because that also is forbidden and will draw penal consequences upon those who do it."

NORTH AMERICA

Advertising and Missions

LEARNING that a number of college and seminary trained young people were eager to go as foreign missionaries, but were detained at home because the board had no funds with which to send them, a Presbyterian layman, the head of a large

flour business in Pennsylvania, took up the matter and entered upon an advertising campaign at his own expense. He used pages and double pages, diagrams, fixtures, cartoons and crisp, pointed prose. Soon other laymen became interested and joined the flour merchant. The expenses of the seven would-be missionaries was soon assured. Then the campaigners decided to rouse the denomination itself, and they claim traceable results of the campaign amounting to 600 per cent. Other denominations are going into the matter as well as some interdenominational bodies. The allied home mission boards have already been in conference over a plan to expend \$50,000 in a publicity campaign, while the Publicity Commission of the Men and Religion Movement made a thorough study of the whole subject of newspaper advertising.

New Hotel for the Salvation Army

THE Salvation Army has purchased the building on the Bowery, New York City, midway between Chatham and Cooper Squares. This will be used as a cheap but wholesome hotel for working men—one of a network of such agencies in all the large cities of America. This building has been secured as a part of the scheme to honor the memory of Gen. William Booth, founder of the organization, and will be called The Salvation Army Memorial Hotel. Its height is ten stories and the total floor space is 18,720 square feet. The number of rooms, which are separate from one another, is 634. One-half of these have outside windows. There will be elevator service, electric lighting, two separate stairways and two fire escapes. The institution was formally opened on April 7.

Negro Church Statistics

FROM Bishop C. S. Smith, of the African Methodist Episcopal Church, come these statistics of the colored churches in the United States. They include all but a few small independent denominations whose mem-

bers are negligible, and a few others, like the Episcopal, Presbyterian or Congregational churches, which do not separate their churches by color, and for these figures are not available.

Denominations	Preach- ers	Congre- gations	Mem- bers
Regular Baptists.....	12,622	16,725	1,912,219
Primitive Baptists.....	1,980	797	35,076
African M. E.....	6,674	5,630	630,273
African M. E. Zion....	3,448	3,298	547,216
Colored M. E.....	2,901	2,857	234,721
Union Amer. M. E....	138	255	18,500
African Union M. E....	200	125	4,000
M. E. (colored branch)..	2,293	3,474	282,724
Cumberland Pres.....	375	198	18,066
Grand total	30,961	33,417	3,682,756

Self-Help Creed for Black Men

GOOD advice is contained in a little leaflet put out by a denominational organization of colored Baptists, and entitled "Ten Things the Negro Must Do for Himself." The enumeration is most wholesome in its happy mingling of high idealism and every-day good sense. The list runs as follows:

1. Get right with God and make religion practical. Less noise and feeling and more quiet, wholesome, every-day living.
2. Be honest, truthful, and reliable.
3. Keep our bodies clean.
4. Keep our homes clean.
5. Keep our yards clean—back and front.
6. Stop hanging over the gate and out of the window.
7. Behave better on the streets and in public conveyances, and stop talking so much and so loud.
8. Make the word "negro" a synonym for honesty, cleanliness, intelligence, industry, and righteousness by doing with our might what our hands find to do.
9. Be loyal and helpful to our race by encouraging all worthy efforts put forth for its uplift.
10. Respect our women, educate our children, and stay out of the saloons and dives. Where we have the franchise we must vote for men who are opposed to the saloon.

Counsel like this well appropriated will build up any race in manhood and womanhood which the most fanatic prejudice could not refuse to respect. That this should be counsel emanating from the colored race itself makes it a token of lively promise.

The Good Work of Tuskegee

A CAREFUL estimate indicates that since the foundation of Tuskegee Institute, two years of training have been given to approx-

imately 9,000 persons. The average length of time that these 9,000 persons have been out is fourteen years, during which time their estimated earnings have been \$88,200,000. If they had not received an industrial training, they would have earned during the fourteen years only \$12,600,000; that is, by receiving an industrial training, they have been able to earn \$75,600,000 more than they would have earned had they not received this training. The average earnings of graduates and former students from the institute is about \$700 per year. That of the average negro is about \$300 a year or less. That is to say, an individual from Tuskegee, in addition to the habits of thrift and industry which he has acquired, through his increased earning capacity has also much more to invest in property than the ordinary man.

Negro Population of United States

ALTHO there are 908,282 negroes in Alabama's total of 2,138,093, yet no city in this State has as many negroes as New York. That city has 91,709 negroes, while Birmingham has 52,305.

In each of 12 cities there are more than 40,000 negroes. This dozen is headed by Washington, which has 94,446, making it the leading city in the world in negro population. The other cities in order are New York, New Orleans, Baltimore, Philadelphia, Memphis, Birmingham, Atlanta, Richmond, Chicago, St. Louis and Louisville. Memphis has the largest percentage, 60 per cent. But Montgomery has 19,322 negroes, or over 50 per cent. of its total. Mobile has 22,763 negroes, or about 43 per cent. The only cities in which the negroes outnumber the whites are Charleston, Savannah, Jacksonville and Montgomery.

Just about 1,000,000 negroes live in the Northern States. Pennsylvania has 193,000, Oklahoma 137,000, New York 134,000, and Ohio 111,000. All States have them. The 1,000,000 up North will become 2,000,000 in the course of about 20 years, and in the

long run the race will be widely dispersed over the entire country. Today the percentage of negroes in the 29 cities that have more than 25,000 inhabitants is 5.7 per cent.

The Blonde Eskimos

MR. STEFANSSON, the Arctic explorer, reports that he has found a body of people who must be almost as remarkable as the mythical lost tribes of Israel. They are blonde Eskimos, living somewhere in the Coronation Gulf region of Canada.

Mr. Stefansson declares that he will use every effort to prevent missionaries from reaching these people; that he would "save them, if possible, from the influence of our religion." It does not appear that Mr. Stefansson has a very high opinion of the value of "our religion," notwithstanding the fact that he is said to have spent two years at the Harvard Divinity School.

The introduction of so-called civilization has often been a misfortune, but the introduction of Christianity is quite another matter. Bishop Stringer, who has done such valiant service as pioneer bishop of the Anglican Church in the Northwest, announces that missionaries from his denomination have already started for the "lost" people. Rev. W. H. Fry is bearing the message of the gospel to these Eskimos, and expects to reach his destination in the fall, probably in October.

Missions in Mexico

THE REV. JAMES D. EATON, D.D., a missionary of the American Board, who has been in Mexico since 1882, recently said: "The missionary looks especially for the people, and he finds some sixteen millions of them, of whom perhaps one-third are of practically unmixed Indian blood, one-tenth white or nearly so, and the rest of all intermediate degrees of admixture and shades of color. The immense majority speak the Spanish, altho there are twenty or thirty tribes that preserve their ancient tongues. There are untaught millions of peons laboring on

the vast estates of the wealthy class, who have generally controlled the government, altho the latter is professedly that of a republic. The middle class has been limited in numbers and influence, altho it is growing rapidly through the multiplication of schools and varied industries. The prevailing religion is Roman Catholic, but it is so largely debased by admixtures of heathenism that it was pronounced by a French chaplain, in the time of Maximilian, to be a 'baptized paganism.'

EUROPE—BRITISH ISLES

How to Further Foreign Missions

THE need for promoting interest and enthusiasm in the work of the foreign missions of the Presbyterian Church among the congregations at home was the subject of a recent conference held in London, under the auspices of the Presbytery's foreign mission committee. Among the suggestions already made are the following: That the week-night meeting might be more generally employed for the systematic dissemination of missionary knowledge, and the enlivening of interest and enthusiasm, and that the stronger congregations might link themselves more closely with the work by seeking to raise the salary of a missionary, which would deepen the interest and increase the contributions; while it is felt that something might be done in the direction of securing brightly-written and up-to-date accounts of recent happenings on the mission field, contributed by men on the spot, such stories to be issued in leaflet form to congregations. Congregations which do not read the monthly *Messenger*, it was urged, must fail to a large extent to keep in touch with the foreign work of the Church, and these leaflets might make a more forceful appeal than does the *Messenger*.

International Missionary Inquiry

THE editor of the *International Review of Missions* is inviting missionaries to send to him concise statements of the most pressing practical

problems which have confronted them in their work. These problems may concern the presentation of the Gospel to non-Christian peoples; the relation of the Christian ideal for the individual and society to the home life and social institutions of the people; the edification or organization of the Church in the mission field; the conduct of a school or hospital; or any other matter which has given rise to difficulty or perplexity and regarding which light and guidance are desired. The replies will be carefully collated and studied, and the results presented in a statement which will be published in one or more articles in the *International Review of Missions*. A pamphlet dealing with the project will be sent to any missionary on application to the *International Review of Missions* (1 Charlotte Square, Edinburgh).

THE CONTINENT

"An Epoch in Mission History"

PROF. R. T. HOUSE writes: "The plan for making the twenty-fifth anniversary of the accession of William the Second to the imperial throne of Germany the occasion of a great nation-wide collection for German colonial missions, an enterprise formally sponsored by Duke Johann Albrecht of Mecklenburg, and heartily approved by the Emperor himself and by both houses of parliament, will appeal to many readers as the most beautiful and fitting of anniversary celebrations. But it is only to those who have studied Germany's past policy with regard to her Christian missions that the event will show its full significance as the apparent opening of a new and hopeful era. If Germany, the sanest and most enterprising of modern nations, proposes to give her missionary undertakings national support, there is no limit to what they may be able to accomplish."

Revival in Bulgaria

BISHOP NUETSON writes home: "During my recent visit in Bulgaria I became convinced that the supreme opportunity for the Metho-

dists of Bulgaria to render the greatest possible service to their country had come. Before leaving I wrote a personal letter to each one of our pastors, urging them to do their utmost to relieve suffering, and also to begin a vigorous evangelistic campaign. The very deprivations and losses of the war tend to turn the attention of the people to the things that abide, and I was imprest that many hearts would be susceptible to the gospel call. A letter received this morning brings the first news of the beginning of a gracious revival."

Mission Work in Greece

WRITING from Athens, Mr. Demetrius Kalopothakes, secretary, writes: "The present war, apart from territorial and political upheaval, has had several results, which are of special interest to us. The increase of territory, which is expected to fall to the share of Greece, will bring under Greek rule hundreds of thousands of Mussulmans, whose faith in Islam must be rudely shaken by the collapse of the Ottoman power. A large section of these Mussulmans will, possibly, turn to Christianity, and Evangelical Christianity stands much nearer to their ideas than do the externals, rites, pictures, etc., with which the Greek Orthodox Church has overlaid the Christian religion, and which are in reality abhorrent to the Mohammedan mind. Here we feel that the Greek Evangelical Church should come strongly into action, especially our Janina and Volo churches, in places where the Mussulman element is so strong."

TURKEY AND ARABIA

Relief Work from Constantinople

W. W. PEET, treasurer of the Turkish missions, writes from Constantinople concerning the extensive relief work undertaken in that city, the ministering of which has been largely in his hands: "We have received, in response to telegrams from here, a number of which were signed by Mr. Rockhill, up to the present

time about \$30,000. We need fully \$100,000 more. Our first work lay in the line of emergency hospitals. In this work we had the very efficient help of Major Ford, of the United States Army, who happened to be here on furlough. The doctors at Konia, Sivas, and Aintab telegraphed me their willingness to come and assist. We have already organized committees in Brousa and in Konia. We are also rendering assistance to a committee already formed in Salonica, where fully 20,000 refugees are now under the care of a local committee."

Robert College

A MAGAZINE correspondent pays a great tribute to Robert College, dear to all Congregationalists. He says: "The development of Bulgaria has not been a 'one-man job.' Ferdinand has found a remarkable group of native Bulgarians to help him in government. And here we, of the United States, have a right to be not a little proud. A surprisingly large number of the men who are directing the affairs of Bulgaria are graduates of Robert College, near Constantinople. Three members of the Cabinet, the Ministers of the Interior, of Commerce and Industry, of Public Instruction, the Ministers to London and Berlin, the Chief of the Intendance of the Army, the Mayor of Sofia, the Counselor-General of the Department of Foreign Affairs, the Chief of the Consular Service, the Secretary of the Council of Ministers, the Manager of the Agricultural Bank—not to mention a host of others—received their education from American teachers.

Through Defeat to Better Things

AN American Board leaflet says: "But a new day is dawning for Turkey. Her crushing defeat at the hands of those she has persecuted and despised is likely to affect the Turks in the same way that the victory of Japan over China affected the Chinese. It will force them to realize their need of Western civili-

zation and learning. Already the valis, the pashas, members of parliament, and the more enlightened generally are beginning to send their children to our American Board schools, and these genuine "Young Turks" are very eager for our Western education. Some of our schools are overcrowded through the influx of Mohammedan pupils. The long expected break is evidently at hand, and we may expect to see the Moslem work take on large proportions at no distant day. Who can question that God intends our country, through the American Board, to be the regenerating influence for Turkey and the Turks?"

American Savages and the Turk

DR. DODD, in writing from Konia, of the Turkish appreciation of American relief work, says that an old Turkish Hodja named Saduk Effendi, called on him and said he came for the special purpose of asking Dr. Dodd to give his thanks to the people in America who have sent help to the poor in Konia. He said: "May the Lord of the universe, the God of all men, who are all of one family on this earth, look graciously upon those who have shown such love and kindness. The servants of God here will always remember and rejoice in these good deeds. How wonderful that a people who were only savages 400 years ago should have awakened to such noble deeds. When shall we have such an awakening?"

While Americans do not always remember the pit of savagery from which they were dug, it is good to learn that our progress is so appreciated by those older nations, whose advance has been more retarded.—*The Orient*.

Dr. Zwemer at Jiddah

MISS VON MEYER, of St. Petersburg, has recently made a visit to Jiddah, the port of Mecca on the Red Sea, and reports that she finds it possible to do missionary work there,

both as a nurse and in the distribution of literature. She met many of the 85,000 pilgrims that came to the port by sea last year. Dr. Samuel M. Zwemer visited Jiddah at Easter time.

INDIA—BURMA—CEYLON

Dr. Horton's Impressions of India

A RECENT visit to India has led Rev. Robert F. Horton, D.D., of London, to give the impressions made on him by his wide travel and close observation.

1. The great work of the British Government: (1) in education; (2) in political freedom, good laws, and training in enlightened government; (3) physical development of the country, railroads, water supply, etc.

2. The awakening of the country to a sense of nationality. The growing spirit of unity in spite of 170 separate languages and dialects.

3. The difficulties presented by caste and Islam.

4. The heroic lives and magnificent work of the missionaries. There are 5,200 of these men and women at work in educational, industrial, medical, literary and evangelistic branches of service. They are quietly Christianizing India at great cost to themselves but without thought of sacrifice. There is no better way of using money than in furthering the work these men and women are doing.

5. The number and character of the Indian converts—many of whom have come from the lowest castes. Thousands more are asking for baptism but have no pastors or teachers to train them. Many Indian Christians are of the highest type of intelligent and influential Christian character.

6. The present methods of conducting mission work are right. Education is emphasized and a native church is being developed that will take over the Christianization of India.

7. The church at home must awake to a realization of the need of adequately supporting her workers. Intelligent cooperation must take the place of ignorant indifference and

generous gifts of men and money must more adequately supply the forces needed for the evangelization of 314,000,000 in India.

Mass Movement in Hyderabad

THE movement on Hyderabad District has brought 6,000 souls to baptism. The new brethren are hard-working farmers or farm hands who have broken with caste. The persecution has been natural and severe—the breaking of social and family ties, exclusion from work and village privileges, cruel beatings and house burnings. In addition, the people have been preyed by plague and cholera. The mass movement was beyond all human calculation, and was brought to pass by the spirit. The devotion of the scanty band of native pastors has been an important factor. They began by dedicating one-tenth of their annual income of \$50 with themselves as a “living sacrifice.” They have worked six to eight villages apiece by forced tramps, ever ready to march with bare feet wherever the Spirit led.

REV. GEORGE O. HOLBROOKE.

The Stronghold of Hinduism

THE stronghold of Hinduism is in the hearts of the women, and till we have Christian mothers we can not have a Christian race. The effect of Western secular education is that the majority of men of the higher classes lose the religion their mothers have taught them, and have nothing to put in its place; and so are, as Pundita Ramabai says, “without God, going down socially and morally, and becoming very irreligious.” There is an open door for work among the low-caste women. Down-trodden and despised, the Gospel message comes to them as a blest hope, and many thousands might be brought in if we could supply teachers.—*Life and Work*.

The Great Host of Widows

“TWENTY-SIX MILLION women of India, or one in every six, are widows, and upon such the

heaviest curse of Hinduism falls.” But it must be said that, for this condition of things the women themselves, and not the men, are most to blame. It is the women who bind the heavy burdens and put them upon the shoulders of their own sisters. The women are harder to reach with the enlightened views carried to them by the missionaries than are the men. They adhere most closely to the traditions of their ancestors. They are not aware that they are oppressed unreasonably.

Incidents of Mission Life

AN English Methodist missionary in India, Mr. Dodd, tells of a native church-member whose entire family was swept away by cholera. He went off, broken-hearted, to another place, but after a few months returned with a list of 52 names marked “ready for baptism,” and added that nearly all the other pariahs of the place were under instruction. He said: “I must stay there now and guard these children whom God has given me in place of mine own.”

Missionary Zeal Not Enough

A MISSIONARY of long experience writes home:

“It is no uncommon thing to hear of men who came out to India full of zeal to serve God in this land who, through lack of power to learn the language, inability to work with particular missions, or physical inability to stand some particularly trying climate or work, have to return to the home lands broken-spirited and misunderstood. Could a niche but be found for such where they could be usefully and happily employed for the first year or two, many eventually would drop into the right place in this land where they would do years of most-needed service.”

Indian Women Studying Medicine

THE School of Medicine at Ludhiana, in North India, has women students from nearly all parts of the Peninsula, from Srinagar to Calicut, and trains them as surgeons, compounders or nurses, usually for service

under the mission that sent them. It is a condition of their holding a scholarship that they serve under some Protestant mission for a time.

Successful Telugu Missions

THE Bishop of Madras has recently written: "Every time I go to our Telugu missions I seem to see fresh proof of the wonderful power of Christ working in the hearts of men. About sixty years ago there were only a mere handful of Christians in the whole of the Telugu country; now there are more than 300,000. And what a change in the hearts and lives of thousands! The Telugu clergy and teachers, the children in the boarding schools, the Christian coolies singing their hymns as they go to their morning work, the thousands who have given up drink and theft, the thousands of rupees given every year for the work of the church out of the deep poverty of the people—what a striking witness it all is to the presence and power of Christ and of the Holy Spirit! When we think of it all, what confidence it gives us in facing the work of the future."

Refused to March on Sunday

AN English official near Toungoo, while on tour, decided to break camp and begin a march on Sunday. He made a requisition for laborers upon a near-by Karen village. The headman of the village told him that he could not call out his men on Sunday, as he and his people spent that day in worship, but on the next day he would help him. The official beat the headman in his rage, and a missionary came to the defense of the maltreated Karen. The offending official would make no redress, so the plucky missionary carried the case to higher officials. The Lieutenant-Governor in his rebuke said: "I am authorized to say that his Honor would discountenance any attempt to compel Christian natives of the country to work on Sunday."

THE CHINESE REPUBLIC

Another Christian Chinese Senator

MR. CHENGTING T. WANG, a member of the Senate of the Republic of China, is the Vice-Chairman of the World Student Christian Federation, as which he is giving a part of his time to the work of national student secretary for China. He is thoroughly familiar with all phases of Christian work for students, both on the administrative and the personal side, and since he speaks Mandarin and the two local dialects most extensively used in China, he is at home in all parts of the country.

A Christian in the Cabinet

DR. W. W. YEN, a son of the Rev. Y. K. Yen, one of the first clergy of the Chinese Church, and a former professor at St. John's, has been appointed minister to Berlin. Since the establishment of the Republican government at Peking Dr. Yen has been one of the assistant cabinet ministers.

The Union Church in Peking

IN these days, when the constitutions of the home churches seem to be in the crucible, the experiments in church making in the East are of peculiar interest. There has just been formed, after a day's conference in the London Missionary Society's Mi-Shih Church, the Christian Church of Peking. Its constitution has been sent to London for discussion, with a letter accompanying, saying: "We are, it must be said, yet in our babyhood in the Gospel, and we seek with humility and diligence for your advice and guidance. We have great hopes and expectations, and feel quite sure that these hopes of ours will not be disappointed. The plan of this movement, as you will observe in the constitution, is twofold: to promote, on the one hand, the idea and practise of self-support and self-government, and on the other hand to unite Christians in one body, irrespective of denomination or nationality. To us, this is the foundation upon which the coming Chinese Church is to be built."

Union Medical College, Peking: Its Firstfruits

AT a recent meeting of the Joint Board in this country which seeks to further the interests of the Union Medical School at Peking, inquiry was made concerning the men who have already graduated from the school and who possess the government diploma. The following list shows what has become of them. It should be premised that they are all Christians:

(1) Ten are engaged in mission hospitals assisting the medical missionaries.

(2) Three are assisting in the tutorial work of the college.

(3) Eight are in branch mission hospitals, having complete charge of them.

(4) Six are in government military service.

(5) One is in charge of a railway hospital.

(6) One is in charge of a community hospital.

(2) Two are in private practise.

Christian Literature for China

AT the recent conference of missionaries in China, called together by John R. Mott, great stress was laid upon the need for new literature. The official and scholarly classes and the people generally are eager for new knowledge and their attitude toward Christianity is widely different from what it was formerly. If the Christian Church does not take advantage of this exceptional opportunity and meet this demand for knowledge by a large production of books, periodicals, and newspapers, making clear the Christian message, pernicious literature will obtain a hold, producing evil results, which later Christian efforts will have difficulty in eradicating.

To compass the ends outlined in these resolutions, the present staff of men employed in literary work and the means now at the disposal of the literary societies is pitifully inadequate. This conference, therefore, strongly appeals to the missionary so-

cieties and boards in the home lands to furnish men and money enough to carry out the pressing needs of Christian literary work.

Revival in North China

IN a letter just received, Rev. Jonathan Goforth tells of days of revival in connection with the church at one of the mission-stations in the north of the Province of Honan. Some years ago, there was a time of spiritual awakening in the district; but false teaching had crept in, and had wrought great havoc among the simple-hearted believers. During Mr. Goforth's visit, failure and shortcoming were confest with brokenness of heart, deep sorrow being exprest by backsliders chiefly on account of things which they had left undone—"keeping the Savior from seeing of the travail of His soul, and defrauding Him of glory." In days when there is much concern in the hearts of God's people at home on account of spiritual indifference, it is very cheering to hear from time to time that the fire continues to burn in other lands.

Merchants and Missionaries

ONE of the Nanking missionaries tells of a feast recently given by a number of the wholesale cloth-merchants in a large Chinese club-house to 50 of the local missionaries, representing various religious bodies. Invitations to both men and women marked the occasion as unusual, and further evidence of this was given by the fact that the wives of the merchants were present to receive the guests. The merchants gave this feast, because they believed that the missionaries, who had remained in Nanking throughout the siege last winter, had really saved the city from destruction. Three of the missionaries went outside the walls under fire to ask the Revolutionary forces not to shell the city and to spare the lives and the property of the innocent. This request was granted, and the merchants consequently wished to show their appreciation. Quite as

striking is the express desire of the merchants to join with the missionaries in relief work for the Manchus, for whom they have given clothing, bedding and rice.

Manchu Women

AMONG the 400,000,000 inhabitants of China it is reckoned that there are 18,000,000 of Manchus, until recently the ruling race. They came down from the North from Manchuria nearly three centuries ago, conquered China, and have ruled it ever since, till the present year. They lived on the country, every Manchu child, from birth, receiving a pension from the State. Now they have been driven from power and China is a republic. Efforts have repeatedly been made by missionaries to reach the Manchus with the Gospel, but with very little success. Present conditions, it is hoped, may be more favorable. A lady-missionary working in the native city of Fuchau, writes: "Since our return to the city numbers of Manchu women are attending our church services. Under the old régime they were not allowed to attend church, or become Christians, under penalty of losing their allowance from the government, but now these restrictions are removed, they can come as much as they like.

Organizing a Y. M. C. A. in Yunnanfu

YUNNANFU, the capital of one of the very conservative provinces of China has recently been stirred to give heed to Christian teaching, by way of Tokyo. The moving spirits were some of the returned students from Japan where they had been converted and became members of the Union Church. Upon their return to Yunnan they realized that a political revolution was not sufficient to save China. They had, therefore, suggested to some of their colleagues that something should be done which would create a moral and religious reformation. They suggested that the Young Men's Christian Association was the best

agency to accomplish this and when the missionaries returned after the revolution they appealed to them to help. The largest meetings ever held in Yunnanfu were the result. The Governor, the Commissioner of Education, and the Commissioner of Foreign Affairs all were interested. A temple was remodelled, the idols being broken up and made into bricks for making the necessary changes. Meetings were held for two weeks in one of the large guild halls, address by missionaries. After the meetings the Association was organized. Later the representatives of the different missions organized a joint committee to take care of the preaching service. The movement is being watched from all parts of the province, and while back of it there lies the patient labor of many faithful workers, the immediate instrument was a young man and a few friends who saw a vision while students in the Japanese capital. —*The Student World*.

The Y. M. C. A. in Hongkong

YM. C. A. work in Hongkong was commenced in 1901, but it was only in 1909, when the language of the association was changed from English to Chinese, that the Chinese began to flock to it. Since then the membership has increased to 1,100 (from 200 in February, 1909). More than, perhaps any other association, has that in Hongkong done for the development of the country and the spread of the Gospel in it. Hongkong is one of the greatest commercial centers of the world, and it attracts large numbers of prominent Chinamen. Coming in touch with the Y. M. C. A., they become the medium for the spread of western ideas all over China, after they have been under the strong Christian influence. Thus, men are found in important positions in Peking, Shanghai, Tientsin, Hankow, Canton, and other important places, who were formerly members of the Hongkong association, and are now exerting strong Christian influence.

Christian Teaching in Chinese Prisons

IF straws show which way the wind blows, then here is a straw indicative of what the Revolution in China means in reformatory measures. By the order of the governor of the province a new prison is being built in Fu Chau, and he has ordered a chapel to be erected with the prison. The governor has sent word to all the district magistrates to allow Christian pastors to visit the prisoners, and has asked missionaries to appoint a pastor for them.

A Taoist Council

AN invitation has been addressed to Christian leaders, and to all classes, apparently, by the chief council of an ancient Taoist monastery at Ningpo, asking their interest and possible presence at a general council assembled by command of the White Cloud monastery in Peking, and with the high sanction of the present incarnate Avatâr of the Faith in Kiangsi. The reason for this special council is the fact that the establishment of the "people's realm" calls loudly for renovation in everything, and therefore this ancient Taoist faith shall be reformed and reaffirmed. Now, if this principle of making all things new be the guide, and the adapting of every institution and organization to the principles of the "Republic" and the instinct of New China be the aim, what if the government, professing religious toleration and the desire to remove disabilities from Christians, and perhaps with a Christian bias on some questions, recommends and commands Christianity to reform and readjust itself? Tyranny may easily come in with the guise of liberty, and a blight far more deadly than persecution could ever bring may fall on Christian missions and on the growing, living native church.—*Church Missionary Review*.

JAPAN—KOREA

Japanese Enlightenment

REV. J. H. FRANKLIN, foreign secretary of the Baptist Missionary Society, has recently written:

"When one remembers that less than 60 years ago Japan was prohibiting all intercourse with other countries, one is fairly dazed at noticing the nation's recent tremendous strides. One might easily write volumes concerning the material development of Japan which was largely the result of the study of Western civilization, and there is much to admire in the wonderful progress along these lines; but to one who attempts to study Japanese life to-day the thirst of the people for knowledge and their success in acquiring it are far more wonderful than their progress in building railroads and battleships.

"Among the things in Japan that may be styled ubiquitous are the newspaper, the postman, the book-store, and the school. Within a comparatively short time the Japanese have established papers in all parts of the empire. Every town of any considerable size has its daily journal, and there is hardly a village of importance that does not have its weekly publication. In the cities it is the exception to find a family without at least one daily paper. These journals give the news which comes by cable from all parts of the world. Moreover, they are reporting the thought movements of the day, including Christianity. Diligent inquiry leaves no doubt that the average editor in Japan is attempting to give absolutely fair treatment to news concerning the Christian movement."

Christianity in Japan

WHEN the revolution in Japan which restored political power to the emperor took place in 1868 only 4 Japanese had been baptized by Protestant missionaries. The profession of Christianity was strictly prohibited. To-day there are 83,638 Christians connected with the Protestant bodies, 66,689 Roman Catholics, and 32,246 belonging to the Orthodox Church (Russian ecclesiastical mission). Christianity has become in a real sense indigenous, and its influence on the social and intellectual life of

the nation has been proportionately far in advance of its numerical strength.

Agnosticism in Japan

THE outlook among the educated classes in Japan is one which should cause deep searchings of heart among those who are in trust with the Gospel. It seems, from the figures of a religious census recently taken in the Imperial University of Japan, at Tokyo, that of the students in attendance three-fourths declare themselves Agnostics, while 1,500 are content to be registered as Atheists. That leaves only 500 of the whole to be accounted for; and of these, 60 are Christian, 50 Buddhist, and 8 Shinto. The old beliefs are largely gone in Japan; and while so many are disposed to answer the religious question by saying, figures reveal a condition of vast significance, showing that the educated classes of Japan have practically broken with Shintoism and Buddhism, and are looking around for some better basis for ethics and faith. The issue in Japan is no longer between Christianity and Buddhism, but between Christianity and nothing.

A Korean Reference Bible

THE development of Bible study among the Korean Christians is one of the remarkable features of that truly apostolic church. Reliable estimates claim that one in every five members of the church, including men, women and children, attends the special Bible-training institutes, and takes the courses prepared for volunteer workers. In this connection Methodism is making a distinct contribution to the upbuilding of the kingdom of our Lord in Korea. The Bible societies, including the American, the British and Foreign, and the Scottish National, have undertaken the preparation of a reference Bible in Korea. A man finely qualified for this work was found in Mr. Ik Chai Lee, a member of First Methodist Episcopal Church, Seoul, who from early child-

hood has been identified with the Christian church. Mr. Lee belongs to the Imperial clan, and is closely related to the princely house of Korea. He secured his education in Paichai high school, Seoul, and for a time was language teacher to Mrs. George Heber Jones, and later secretarial assistant to Doctor Jones in the preparation of the latter's English-Korean Dictionary. For a time Mr. Lee was acting as secretary of the Korean Legation in St. Petersburg, and later in his homeland as magistrate of the county. Feeling the call to definite service in the church, he resigned his official positions, and gave himself to the work of God. He has finished the reference work on the New Testament, which is now published and circulated throughout Korea. The Old Testament is now completed as far as First Chronicles. When finished, this will be a work of monumental character.

Disastrous Fire in Tokyo

A CABLEGRAM received by the American Baptist Foreign Mission Society states that in a fire in Tokyo, Japan, February 20, the Central Tabernacle—the finest Baptist church in Japan—was completely destroyed. The Tabernacle was a noble structure located in the heart of the business and student center of the city. It was arranged with social-rooms, classrooms and reading-rooms so as to meet the many opportunities for a widely varied service. It was so arranged that all the rooms could be thrown into one large auditorium seating 1,200 people. This building was dedicated in 1908 and has been the center of an increasing work. It will be rebuilt at once.

Examination of Converts

SEVENTY candidates for baptism and 40 for the catechumenate recently appeared at Mokpo, the station of the Presbyterian Church (South). Of these, 41 were baptized and 39 admitted to the catechumenate. Some of these have those who wanted to

be examined but were a little timid as to their preparation. Do you wonder when you examine the sample examination for baptism? What would Christians at home think of passing such an examination before being admitted to church membership?

Since you became a catechumen have you experienced much Christian joy?

Tell of this joy in your own language.

How have you observed the Sabbath? Tell what you do on the Sabbath.

Under special stress have you not worked?

What is sin? How can sin be pardoned?

Have you received pardon? How?

Have you any sin now?

How many sacraments are there?

Who administers baptism, with what and in whose name?

Who should receive baptism?

What is meaning of baptism?

What is meaning of the Lord's Supper?

Who should partake of the Lord's

Supper?

Repeat the Ten Commandments.

Repeat the Lord's Prayer.

Do you have family prayer daily?

Do you pray in private? How often? For what do you pray?

Do you read the Bible daily?

These questions elaborated and followed up by questions suggested by answers given, form the basis of a further examination.

OBITUARY NOTES

Prof. Bezjian of Armenia

THE Central Turkey College has suffered a great loss in the death of Prof. H. Alexan Bezjian, who has been a member of the faculty for nearly 40 years. Under missionary influence from his childhood, educated in Aintab, in Constantinople and at Yale, he was equipped for his work as a science professor in a mission college. He was also the author of several books and many articles, he made extended lecturing tours in the in-

terior of Turkey, and wrote a number of the hymns now used in the evangelical churches, so that his influence reached far beyond the college which was the chief interest of his life. He is mourned by the whole Christian community and by many Mohammedans as well.

Mrs. A. T. Graybill of Mexico

Annie Ottaway was born at Vernon, N. Y., on June 9, 1859. When she was 20 years of age she was sent out by the Presbyterian Board of New York as a missionary teacher in their girls' school at Uremia, Persia. A few years later she was transferred by the board (in 1884) to take charge of missionary educational work in Guatemala. After 4 year's service her health compelled her to return home, but in 1895 she was married to Dr. Graybill, and became a most effective helper of this splendid pioneer and founder of the Mexican Mission.

On the death of Dr. A. T. Graybill, in 1905, his wife, a missionary of the Presbyterian Church, South, remained at her post in Mexico and was for several years the efficient treasurer of the mission.

In 1908, her health became again impaired, and she went to Nashville to take charge of the woman's work in the Foreign Mission office. But her heart was in Mexico, and she returned in 1909 to continue that work until her death, a few months ago.

The mission in Mexico has suffered an irreparable loss. She has, however, "been faithful over a few things, and has now gone to be made ruler over many things."

Dr. Lane of Brazil

DR. H. N. LANE, president of Mackenzie College, died suddenly on October 28th in Sao Paulo. The loss of his inspiring personality at the head of the college seems irreparable.

BOOKS ON MISSIONS AND MISSION LANDS

THE LAND OF THE NEW GUINEA PIGMIES. By Captain C. C. Rawling, C.I.E., F.R.G.S. 300 pp. 48 illustrations and map. J. B. Lippincott Co., Philadelphia, 1913. \$3.50, *net*.

New Guinea, the largest island in the world, is one of the few territories that still offers opportunities to the pioneer explorer. The expedition which made the unexpected discovery of the New Guinea pigmies was organized by the Ornithologists Union of Great Britain. Captain Rawling, the author of the present volume, representing the Royal Geographical Society of London, accompanied the party as surveyor and cartographer.

The story of this pioneer journey into Dutch New Guinea, a savage land where even knives were unknown, is of fascinating interest. Tho the expedition was equipped at great expense and between 120 and 200 coolies, Javanese and Gurkas, were employed for transport and rough work, the terrible climate which ruined the stores, frequent floods that hindered progress, disease, deaths, famine and desertions would have wrecked the enterprise if its leaders had not been men of iron will and determination. As it was, the expedition remained on the island 15 months, making almost daily discoveries of scientific value, and adding considerably to the scant knowledge we have of racial, geographical and climatic conditions in New Guinea.

Physically the savages of the coast are fine people. In color almost coal-black, slightly above the average European in height and displaying extraordinary muscular development. They are violent and hasty in temper, rushing to arms on the slightest provocation. "There is no portion of the earth's surface," says Captain Rawling, "where the teaching of the great message, 'love one another,' is more urgently required."

The native women are mere chattels,

leading lives of endless toil, while their lords, when not engaged in fighting, idle around, frequently getting drunk on spirits made from the sugar-palm.

Here is an ample field for missionary work, for the savages have no religion, or any definite belief in a Deity. The explorers saw three rudely carved figures of men, but the natives showed no respect for them. "Laughed at our interest, familiarly patting their rather shapeless limbs." When asked what became of a man after death the natives would reply, "Far away," with a sweeping gesture toward the horizon.

TWENTY-FIVE YEARS IN QUA IBOE. By Robert L. McKeown. Illustrated. 12mo, 170 pp. 2s. 6d. Morgan & Scott, London. Wm. Strain & Sons, Belfast, 1912.

Where is Qua Iboe? This is the first question that is likely to arise in a reader's mind. It is a river of Southern Nigeria that empties into the Gulf of Guinea. The mission, which is now celebrating its first quarter century, has had an interesting and successful history. The headquarters are in Belfast, and in Southern Nigeria there are 14 missionaries in six stations, with work in over 70 outstations.

After a brief but interesting description of land and people, Mr. McKeown (secretary of the mission), describes the work among them. The picture is well drawn and impressive. "Southern Nigeria seems to be the home of every insect that creeps on the earth, flies through the air, or lives in the water." The country is thickly populated, and the people are good farmers. In religion they are spirit worshipers, with a vague idea of a Supreme Being.

The missionary work has been unusually successful, and many of the facts narrated give inspiration and suggestion to other workers.

A PLACE IN THE SUN. By Henry W. Case, F.R.M.S. 8vo, 120 pp. Illustrated. Pickering & Inglis, Glasgow. 2s. 6d. Gospel Publishing House, New York.

An account of the author's travels during three winters, in Algeria, and of visits to isolated mission stations. The volume has the faults and virtues of a journal written more for appreciative friends than for the public eye. Tho a high style of literary excellence is not always maintained, there is an intimate relish to the author's chatty digressions that afford a not unpleasant relief to the occasional purple patches of prose poetry. Especially interesting are the author's descriptions of visits to lonely mission stations. In towns and cities there are few who openly confess Christ, but in the country souls are being won for the Master. Up in the mountains, near the snow-line, he visited a school where Mr. H. G. Lamb had 50 shepherd boys under instruction. There was also a dispensary which supplied the only medical aid to a vast territory. The workers have no salaries, depending entirely on voluntary contributions. At Tabaranth and Taroost the mission classes have an attendance of about 260 weekly. Mr. Case found in Churchill, once the lair of the corsairs, a thriving carpet industry conducted by Christian ladies for the welfare of young native girls. In Oran, with its strangely mixed population, there are French, German, English and Scotch missionaries, working among the French soldiers, native Algerians, Spanish and Jews. Mr. Case gives a list of 22 Christian workers throughout Algeria. A great many are entirely alone in their labors for the Master, surrounded by an unsympathetic and often hostile people, isolated, far from friends; humble heroes of the faith.

CAMP AND TRAMP IN AFRICAN WILDS. By E. Torday. Illustrated, with map. 312 pp. \$3.50, *net*. J. B. Lippincott Co., Philadelphia, 1913.

The author of this well-written volume, a member of the Council of the Royal Anthropological Society, and of the Folk-Lore Society, lived for some

years among the savage tribes around Lake Tanganyika and in Central Africa. His description of native life, character and customs should be of value to those missionary workers who are considering the extension of Christian work in the regions covered by these experiences. Mr. Torday had intimate relations with 17 tribes; with many he lived alone for a considerable period, studying them patiently, and never in danger so long as he respected their customs. He gained the friendship of all during his nearly seven years' sojourn among them, and he pays a high tribute to their many good qualities. Most of the tribes he visited practised cannibalism. They have apparently no belief in a hereafter, or in a supreme deity, but fetish worship of a primitive sort is practised by some tribes.

Mr. Torday was especially interested in the young boys of the various tribes, whom he considers quite as intelligent as Europeans of the same age, tho in different lines. He found he could always rely on the good-will and kindness of the women so long as they were treated with respect. The men, too, are not the savage brutes they have been so often pictured. They live up to the Golden Rule, he says, far better than most nominal Christians. This is a very instructive and entertaining record of adventure, written with spirit, fine local coloring and abounding in curious facts and experiences, described in a vein of good humor, even when circumstances were far from cheering.

A. MUSLIM SIR GALAHAD. By Henry Otis Dwight, LL.D. Introduction by James S. Dennis, D.D. Illustrated. 188 pp. The Fleming H. Revell Co., New York, 1913. \$1.00, *net*.

The story of a young Mohammedan Kurd who, finding no spiritual peace in the barren creed of Islam, bravely seeks for the religion of a higher life. The struggles and persecutions of the young hero are described by the author with sympathy and power. His heart-quest for the free and ennobling faith which Christians enjoy, reveals

the almost unsurmountable difficulties in the way of the Mohammedan who wishes to escape from the empty faith of his fathers.

Dr. Dwight lived so long in Turkey that he understands, as few men do, the workings of the Mohammedan mind, and the present volume, apart from its interest as a spirited story of adventure, has a special value as a psychological study. The general attitude of the Mohammedan toward Christianity; his ignorance and preposterous beliefs concerning that faith are convincingly set forth in a series of realistic illustrations. The author makes it evident that many Mohammedans are restless and spiritually disturbed, with vague yearnings for a more satisfying religion, but that family and racial ties, custom and tradition, the fear of social ostracism, the wreckage of worldly ambition and the enmity of all Islam holds them in bondage to an iron creed.

DAILY LIFE IN PALESTINE. By Archibald Forder. Illustrated. 136 pp. 3s. 6d. Marshall Bros., London and New York, 1912.

Mr. Forder's 20 years' experience as a missionary in Bible lands, his close relations with the people, a graphic power of description and keen mind to seize on the essentials in the life around him, especially qualify him to write a book of this character. The present volume is a marvel of condensation without giving the impression of being sketchy, incomplete, or superficial. The pictures the author presents are lacking in no important detail. They afford an intimate, inside view of the people of Palestine at work and at play, in their family and religious relations and in every situation in life, and also show how present-day conditions and habits accord with the Scriptures. There are many books on life in Palestine, but we can not recall one which presents so compactly and with completeness such a mass of valuable information conveyed in a vivid and always interesting manner. The illustrations, over 80 in number are also attractive,

being reproductions of photographs taken by the author.

LIFE OF G. L. WHARTON. By Emma Richardson Wharton. Illustrated. 251 pp. \$1.25, net. Fleming H. Revell Co., New York, 1913.

Greene Lawrence Wharton was the first member of the Disciples of Christ to volunteer as a missionary to India and was a leader in establishing the work of the Foreign Missionary Society in that country. Tho reared on a farm, his health was so delicate that his friends warned him against going to a land where even the strongest suffer from climatic conditions. But he believed the Lord had need of him in that hour and would strengthen his back for the burden. He was 34 years old when he set out for India with his wife, who shared in his Christian service, and for 25 years he labored for the Master faithfully, until death relieved him of duty. Mr. Wharton was an admirable organizer, a stirring preacher and a man of varied attainments. He inspired many Christian men and women to enter the missionary service. A tireless worker himself he filled all his co-workers with holy zeal in the cause of humanity.

Mrs. Wharton has presented the story of this noble and heroic life with unaffected sympathy, dignity and simplicity. She shared most of his experiences, and the life-story is developed without undue eulogy of the subject. A life so varied in its activities, so rich in inspiration and spiritual results is brought very vividly before the reader, who must feel stirred and strengthened by these memories of a great soldier of the Cross.

BY THE BANKS OF THE GANGES. By Constance Morison. Illustrated. 12mo, 115 pp. 1s., net. Religious Tract Society, London, 1912.

A book for children of nine or ten, in simple language, describing some of the characteristic customs of India and some of the individual children in the mission school. These children are intensely human, and, therefore, will interest other children.

NEW BOOKS

- MISSIONARY METHODS: ST. PAUL'S OR OURS?** A Study of the Church in the Four Provinces. By the Rev. Roland Allen, M.A. Introduction by the Right Rev. Henry Whitehead, D.D. 8vo. \$1.50, *net*. Fleming H. Revell Co., New York, 1913.
- THE STEEP ASCENT.** Missionary Talks with Young People. By Emily E. Entwistle. 12mo. \$1.50, *net*. Fleming H. Revell Co., New York, 1913.
- THE LORDS OF THE DEVIL'S PARADISE.** By Paternoster. Illustrated. 51s., *net*. Stanley Paul, London, 1913.
- FIVE YEARS IN UNKNOWN JUNGLES.** By Reginald A. Lorrain. 5s., *net*. Lakher Pioneer Mission, 23 Burgoyne rd., South Norwood, S. E., London, 1913.
- A MODERN PILGRIM IN MECCA, AND A SIEGE IN SANAA.** By A. J. B. Wavell, F.R.G.S. 10s. 6d., *net*. Constable & Co., London, 1913.
- THE CHINA MISSION YEAR BOOK, 1912.** Edited by the Rev. G. H. Blomfield. 5s., *net*. Christian Literature Society, Shanghai. R. T. S., London, 1913.
- BEHIND TURKISH LATTICES.** The Story of a Turkish Woman's Life. By Hester Donaldson Jenkins. Illustrated. 180 pp. Chatto & Windus, London, 1911.
- THE EMPIRE OF INDIA.** By Sir Bampfylde Fuller, K. C. S. I. 7s. 6d., *net*. Sir Isaac Pitman & Sons, Ltd., London, 1913.
- THE LATTER-DAY SAINTS.** By Ruth and Reginald Kauffmann. 362 pp. 10s. 6d., *net*. Williams & Norgate, London.
- HOW ENGLAND SAVED CHINA.** By the Rev. J. Macgowan. Illustrated. 319 pp. 10s. 6d., *net*. T. Fisher Unwin, London, 1913.
- A HUNDRED YEARS OF MISSIONS.** By D. L. Leonard, D.D. Third Revised Edition. 12mo, 455 pp. \$1.20, *net*. Funk & Wagnalls Co., New York, 1913.
- THE IMMIGRANT: AN ASSET AND A LIABILITY.** By Frederic J. Haskin. 12mo. \$1.00, *net*. Fleming H. Revell Co., New York, 1913.
- THE ALASKAN PATHFINDER.** The Story of Sheldon Jackson for Boys. 12mo. \$1.00, *net*. Fleming H. Revell Co., New York, 1913.
- THE NEW AMERICA.** By Mary Clark and Dr. Lemuel C. Barnes. Illustrated. 12mo. \$1.00, *net*; paper, 50c. Fleming H. Revell Co., New York, 1913.
- AMERICA, GOD'S MELTING POT.** By Laura Gerould Craig. Illustrated. 12mo. Paper, 25c., *net*. Fleming H. Revell Co., New York, 1913.
- COMRADES FROM OTHER LANDS.** Home Mission Junior Textbook. Illustrated. 12mo. Paper, 25c., *net*. Fleming H. Revell Co., New York, 1913.
- THE MODERN CALL OF MISSIONS.** By James S. Dennis, D.D. 8vo. \$1.50, *net*. Fleming H. Revell Co., New York, 1913.
- AROUND THE WORLD.** Studies and Stories of Presbyterian Foreign Missions. By a Carefully selected Company of Students who Personally visited and critically investigated most of the Foreign Mission Stations of the Presbyterian Church, U. S. A.: Charles Edwin Bradt, Ph.D., D.D.; Williams Robert King, Ph.D., D.D.; Herbert Ware Reherd, M.A., D.D. Assisted by Mrs. C. E. Bradt, Mrs. W. R. King, Miss Margaret Bradt. Illustrated. 8vo, 488 pp. \$1.75. Missionary Press Co., Wichita, Kans., 1913.
- IN THE HEART OF SAVAGEDOM.** Reminiscences of Life and Adventure During a Quarter of a Century of Pioneering Missionary Labors in the Wilds of East Equatorial Africa. By Mrs. Stuart Watt. Edited by her husband. Illustrated. 8vo, 472 pp. 7s. 6d., *net*. Marshall Bros., Ltd., London, 1913.
- THE SORROW AND HOPE OF THE EGYPTIAN SUDAN.** A Survey of Missionary Conditions and Methods of Work in the Egyptian Sudan. By Charles R. Watson. Illustrated. 12mo, 233 pp. Board of Foreign Missions, Philadelphia, Pa., 1913.
- THE RESPLENDENT ISLE.** A Hundred Years' Witness in Ceylon. By the Rev. J. A. Ewing. 2s. 6d., *net*. Baptist Missions Society, London, 1913.
- GARENGANZE, WEST AND EAST.** By F. S. Arnot. 1s. Pickering & Inglis, Glasgow. Alfred Holness, London, 1913.
- OUR NEIGHBORS: THE JAPANESE.** By Joseph King Goodrich. Illustrated. 12mo, 253 pp. \$1.25, *net*; *postpaid*, \$1.30. F. G. Browne & Co., Chicago, 1913.
- ON THE BACKWATERS OF THE NILE.** By Rev. A. L. Kitching. Illustrated, Map. 296 pp. 12s. 6d., *net*. T. Fisher Unwin, London, 1913.
- OLD CHINA AND YOUNG AMERICA.** By Sarah Pike Conger. Illustrated. 12mo, 160 pp. 75 cents, *net*; *postpaid*, 82 cents. F. G. Browne & Co., Chicago, 1913.

PAMPHLETS

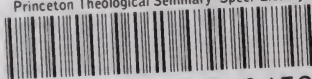
- OUR MISSIONARY HERITAGE.** By the Rev. A. Duff Watson, B.D. 110 pp. 6d., *net*. United Free Church of Scotland Publications, Edinburgh, 1913.
- CANTON CHRISTIAN COLLEGE BULLETIN, No. 6.** President's Report, 1911-12. 81 pp. Trustees Canton Christian College, 156 Fifth Ave., New York, 1913.
- REPORT OF PROCEEDINGS OF THE SECOND QUADRENNIAL COUNCIL OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA,** Chicago, December 4-9, 1912. 140 pp. National Office, 215 Fourth Ave., New York, 1913.
- THE 1912 HANDBOOK ON FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF N. A.** 112 pp. 156 Fifth Ave., New York, 1913.

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